Together

GOLDBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

AND SUDDEN DEATH
By J. C. Furnas

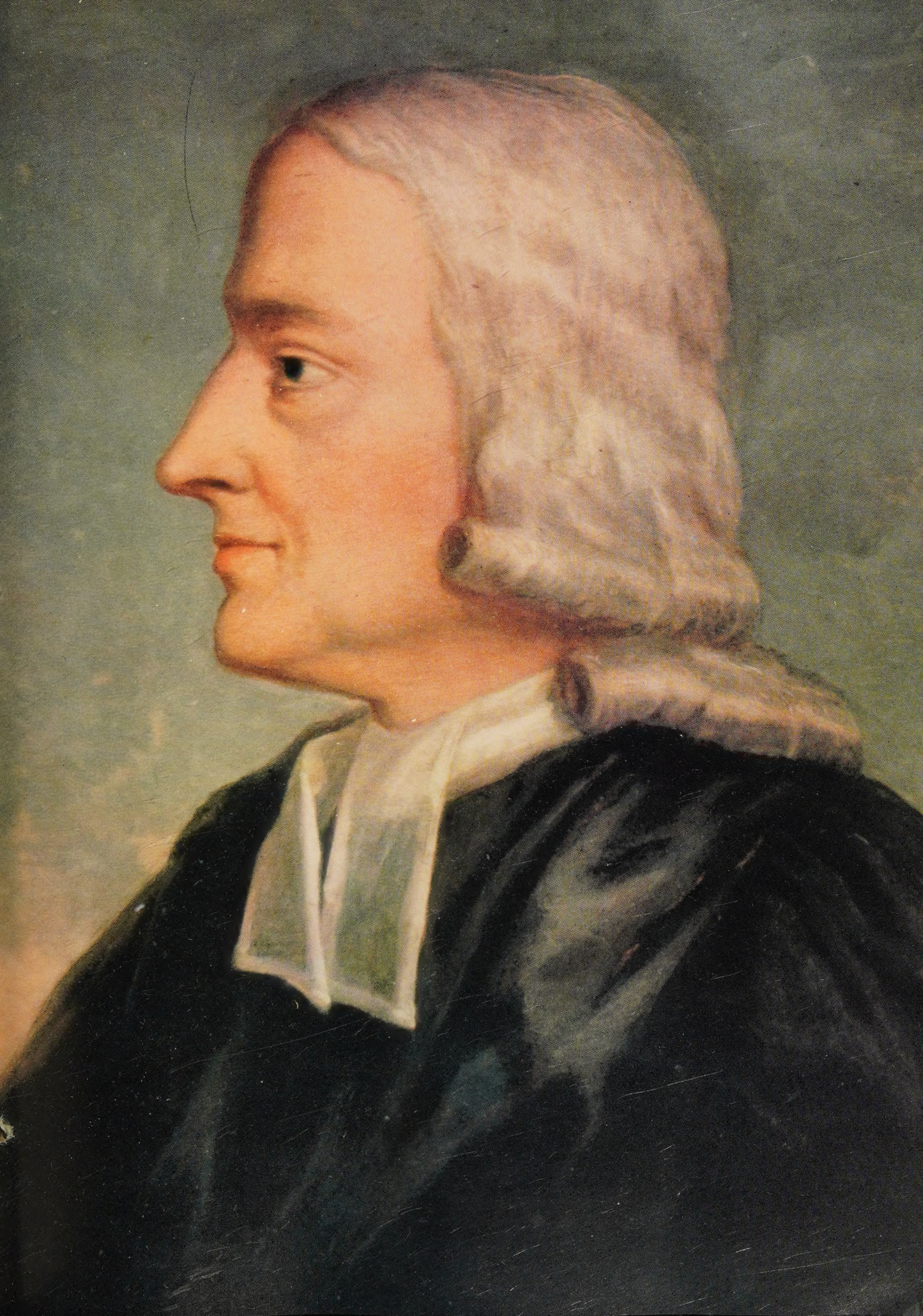
HISTORIC METHODIST CHURCHES: 8 pages in color

e Midmonth Magazine for Methodist Families June 1959

1756 SCENIC AVENUE
BERKELEY 9 CALIFORNIA

He was born on June 17 256 years ago.

MOST PORTRAITS of John Wesley (170 1791) depict the Anglican clergyman wh founded Methodism as a grim octogenarian. pleasing contrast are these, showing him as a 1 year-old schoolboy and as an elderly but graciou parson. Both canvases hang in John Stree Church, New York City. (See pages 37-44



Come to Me,

all who labo
and are heavy-laden
and I will give you rest.
Take my yoke upon y
and learn from me;
for I am gentle and lo
in heart, and you will find
rest for your souls.
For my yoke is easy,
and my burden is ligh

—Matthew 11:28-30

BRICK CHRIST with outstretched
extends a universal welcome at the
Methodist Church in Albert Lea, M
Twenty-four feet tall, the strong, y
ful figure is an organic part of
church's east wall, facing a busy
way, and a symbol of the church a
body of Christ. Changing lights
shadows in the hours of the day
night bring corresponding cha
in the expression on the face.
figure was created by Arthur S
a young St. Paul, Minnesota scu

Bishop Wicke to Address 11th Cal-Nev Sessions

A full six days of business, worship, nd program are being readied for the 11th session of California-Nevada An ual Conference, June 16-21 at College f the Pacific.

Arrangements are in charge of the rogram committee, headed by Bishop ippett, and the business committee, led y the Rev. Norman L. Conard of Glide hurch, San Francisco.

Guest speaker, on Wednesday, Thurs ay, and Friday evenings will be Bishop loyd C. Wicke of Pittsburgh Area. ishop Wicke is president of the General oard of Social and Economic Relations; hairman of the Board of Education's urriculum committee, the Week of Ded ication committee and the publications committee of the Commission on Promotion and Cultivation. He is a graduate of Baldwin-Wallace College, Drew Seminary and Allegheny College. He spent 23 years as a pastor and two years as a district superintendent, in New Jersey and Pennsylvania.

Bishop Wicke

The conference will open at 9 a.m. Tuesday with a communion service. Business and program will be interspersed hrough the week, culminating in the eading of pastoral appointments Sunday fternoon. Bishop Tippett will preach t the Sunday morning service in Stockton Civic Auditorium.

Business will include the election of delegates to the 1960 General and Jurisdictional Conferences.

This was Easter sunrise on Mt. Shasta, where services were held on the "sun deck" of the new Ski Bowl. Choir at left is from Mt. Shasta Community Methodist Church. For the first such service on the mountain, temperature was 14 degrees at 7,850 feet.

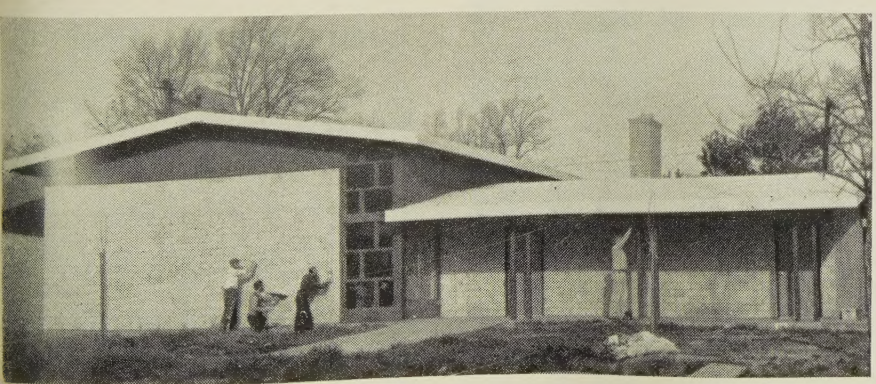
Olympic Champ's Mother Is a Champion, Too!

California's "Mother of the Year" for 1959 is a Methodist, Mrs. Charles M. Mathias (see page 74) of Tulare Church.

Selected by the California Mothers' Committee, Lillian Mathias is the wife of a medical doctor and the mother of another physician, a son in the television industry, a married daughter and a son in college. She has six grandchildren.

Although her many community activities—PTA, Bluebirds, hospital auxiliary, and other civic groups—were recognized, Mrs. Mathias also has been a member of the Tulare Church for nearly 30 years. There she has worked with the commission on missions, in the Woman's Society, with the MYF and as a church-school teacher.

One of the credits given Mrs. Mathias was for helping the family to overcome the difficulties that came with fame for one member, son Bob. In 1948, when he was a 17-year-old high-school boy, Bob won the Olympic Games decathlon, an unprecedented feat.



Members of Lincoln Methodist Community Church putting on finishing touches for the May 24 consecration of the social-educational building are Larry Alcorn, the Rev. Arnold R. Lewis, Dick Clark, and Foster Fullerton. Total cost was $40,000.

City Honors C. M. Goethe on His 84th Birthday

New honors came to Dr. C. M. Goethe (see "Unusual Methodist," August, 1957, page 18) of Elmhurst Church, Sacramento, on March 28, as his 84th birthday was proclaimed "C. M. Goethe Day" by the city's mayor, the California Legislature passed a special resolution recognizing him as a world citizen and an arboretum was named in his honor.

He and the late Mrs. Goethe, who was Mary Glide, started the Sunday school that became Elmhurst Church. They also enabled the founding of the Sacramento and Northern California-Nevada Councils of Churches.

The arboretum, named the Charles M. and Mary Glide Goethe Arboretum, is a five-acre plot on the new Sacramento State College campus.

Among the many trees planted to honor him was one given by Sacramento Methodist Union.

Bishop Accepts Offer to Deliver Fondren Lectures

Invitations to give the Fondren Lectures in February, 1960, as well as for other addresses in the conference and across the nation have been accepted by Bishop Tippett.

The Fondren Lectures, considered one of the outstanding series in religion, are at Southern Methodist University and Perkins School of Theology. The bishop's general topic will be "Toward a Responsible Ministry."

He also is to give two talks May 17 at the U. S. Air Force Academy in Colorado Springs and is to give the sermon July 5 in Nashville for the National Convocation of Methodist Theology Professors.

Other dates include baccalaureate sermons May 31 at Humboldt State College in Arcata and June 7 at San Jose State College. In early May he was guest speaker for the Texas Conference of the Central Jurisdiction, at Houston.

Carson City Centennial

The centennial of the coming of Methodism to Nevada was celebrated May 3 at Carson City. The event also was recognized in a resolution adopted by the Nevada Assembly, memorializing the Rev. Jesse L. Bennett as "the first Protestant minister to carry the word of God to the inhabitants of the eastern slopes of the Sierras."

Bennett held services and formed a class at Eagle Ranch (now Carson City) in 1859, which became a church in 1867.

Bishop Tippett spoke for the centennial service.

• Porterville Church marked its 100th anniversary February 4, featuring a banquet at which the speaker was the Rev. Carl Stockton, former pastor and now conference general program secretary.

The Rev. John McKelvey rode over from Visalia to start the church. The first building came in the 1860s, another in the 1870s, in 1889, and the present structure in 1906. Some $90,000 has been pledged toward a new building.

• The 126 persons who had been members for more than a quarter century were honored at the 65th anniversary of First Church, Palo Alto, on February 22. Special guests were two former pastors, Dr. J. F. Jenness and Dr. J. U. Simmons.

Mrs. Agnes Keefer and Clinton Parker, Sr., charter members, broke ground for the first unit at Pittsburgh, April 12. Hall and classrooms will cost $90,000.

This sanctuary came into use Easter for Clearlake Highlands Community Church. Men had volunteered 1,833 hours of work for the project, which cost $22,000.

Burlingame First in Loca Church History Contest

The youngest church among e entrants, Burlingame took first plac the first annual contest for local ch histories. The H. W. Jamieson Av of $100 was made April 16 at the sec annual Showcase of Church History Wesley Church, Sacramento.

Burlingame Church was founded 1908, and its history was written by Frank M. Stanger. In second place Lodi, from 1853, written by Melber A and the late Mrs. Ayers. Third was host church, 1906, written by Mrs. Ar Wallace. Other entries came from Tri Church at Chico, Roseville, Porterv Fairfield, and Exeter, whose foundi range from 1857 to 1883.

Honor guest at the program, s sored by the Conference Historical ciety, was Dr. B. J. Morris, retired r ister who once served as acting presi of College of the Pacific.

The program honored Methodist hig education in California and featured C Chancellor Tully C. Knoles as spea He reviewed the trend in church-col relationships and warned that Protest here are in danger of losing out to state and the Catholics in higher ed tion.

Brooks Hays at COP

Brooks Hays, Arkansas political religious leader who lost his congressi seat last year to a strong segregationa will speak at College of the Pacific c mencement exercises June 14 at 7 p.r

Hays is president of the Southern tist Convention. As a moderate on tegration, he applied religious as wel legal principles in seeking solutions.

Nearly 450 degrees will be confer the most in several years.

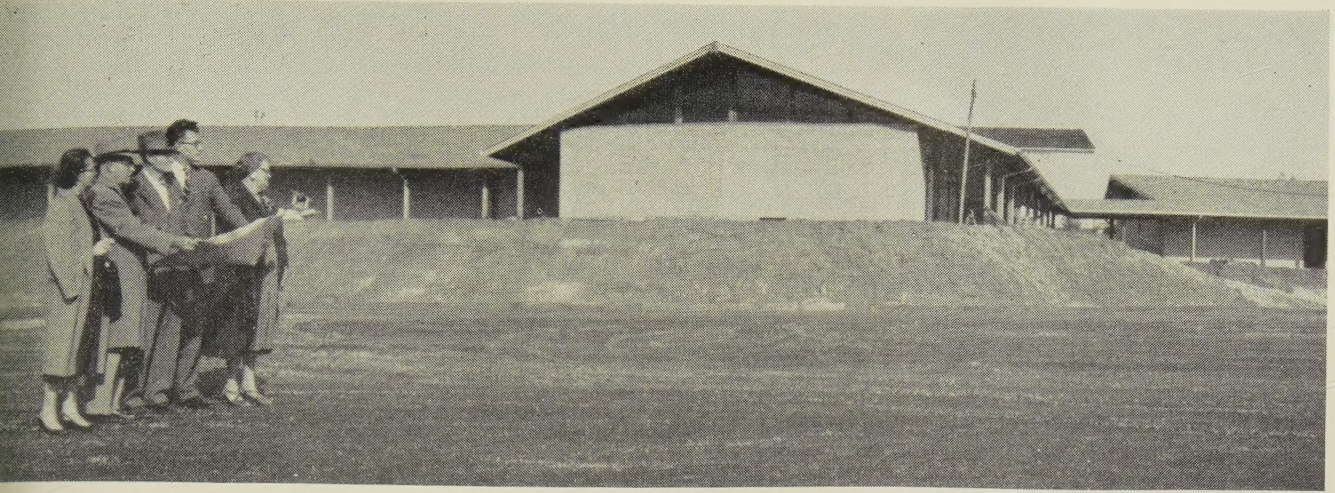
At 10:30 a.m. the same day, Chanc Tully C. Knoles will deliver the ba lauerate sermon, a tradition broken twice in 40 years.

College events also include the Kr Lectures in Philosophy on June 13, Dr. Lucius Garvin of University Maryland.

Trinity Reaches Goal

To the Methodist Men of Tri Church, Mountain View, has gone honor of receiving the 12,500th cha this quadrennium's goal for men's c The total was achieved more than a

JUNE, 1959 Vol. 3,
TOGETHER is an official organ of The Met Church, issued monthly by the Methodist Publ House, 740 N. Rush St., Chicago 11, Ill. Publ Lovick Pierce.
Subscriptions: Order through your local Met church. Basic rate under All-Family Plan is quarter ($2 a year) billed to the church. Indi subscriptions (and group orders not qualifyin All-Family rate) are $4 a year in advance. copy price, 50¢.
Second-class postage has been paid at Chicago and at additional mailing offices.
San Francisco Area Edition—Bishop Donald H. T Editor: Winston H. Taylor, 83 McAllister Street to P. O. Box 467), San Francisco 1, Calif.



eaders of El Sobrante Church stand before their new home. The $65,000 structure was consecrated March 22 by Bishop Tippett.

ıead of schedule, according to Dr. Don alame of the General Board of Lay ctivities.

The Trinity group is headed by Wil-am Degenhardt, a realtor. Its meetings egan in January, and a charter was pplied for in March. The club's first g project is purchase of a movie projec-r for the church.

Other new Methodist Men's clubs in-ude:

Cutten, whose first president is Donell offitt, a line assigner for the telephone ompany. The men are working two ays a month to complete the church uilding.

Lakeport, headed by Ray Collins, man-ger of a large pear ranch.

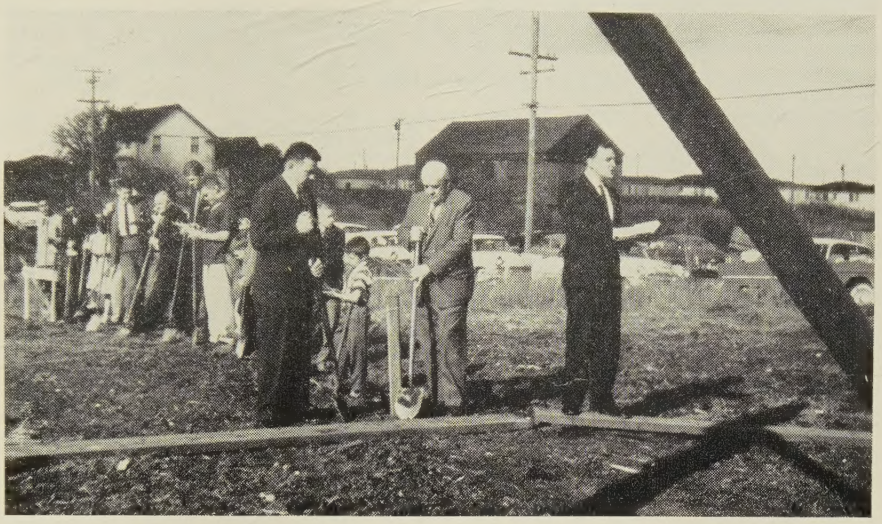
Lake Park Church, Oakland, led by ohn Nordvik, pharmacist and church rganist.

Grace Church, Yuba City, with Ray Kimerer as first president.

• At the Inter-City Methodist Men's meet-ng in Glide Church, San Francisco, Dr. ester Reukema declared that the world owers now have "more than enough tom and hydrogen bombs to destroy all ossible targets." He urged changes in ropaganda from threats "that neither ide plans to carry out" to "sincere declara-ions of desire for peace." Reukema, etired University of California professor, s a member of Trinity Church, Berkeley.

• Methodist Men of First Church, Palo Alto, sponsored a refugee family, with ive children, from Hong Kong. E. Turner White, president, and Hugh Enochs, project chairman, led in arranging or the Tai Kong Hung family, now the Ernest Hungs. The men organized seven "uncle clubs," each adopting one mem-er of the family for care and attention. Mr. Hung is a pharmaceutical and in-lustrial chemist, who taught in an Eng-ish school in Hong Kong.

• A Negro choir director, widely known Ed Stallings of Taylor Church, Oakland, gave the Methodist Men of First Church, Redwood City, one of their "most de-ghtful and worshipful" programs re-ently in an evening of solos and group inging.



Ground was broken for the first unit on the new site of Arcata Church by Chamber of Commerce President Tom Field, Mayor Ralph Lyman, and the Rev. Fred Hanes.

TV SERIES

'Talk Back' in 3rd Showing

"Talk Back" television series has begun its third run in California-Nevada, and is being shown at 8:30 a.m. each Sunday on KFRE-TV on Channel 12, Fresno.

The series will continue through June in Fresno, with the Rev. Carroll Moon, conference member and director of the student religious center at Fresno State College, as moderator. The Rev. Fred K. Wilken of Grace Church is co-ordinating arrangements.

"Talk Back," produced by the National Methodist TV Ministry, has completed runs in San Francisco and Sacramento.

Participants to date in Fresno include the Rev. Don Fado of Sierra Vista Church, the Rev. and Mrs. Kenneth Adams and Mrs. Viola Van Zee of First Church, and the Rev. Amos Cambric of St. Mark's Church, Miss Charley Mae Cunningham of St. Paul's, and Dr. A. Havenhill of St. Luke's.

COLLEGE OF THE PACIFIC

Tippett Lectures Close

"A Christian college does not have a religious program; it is a religious program," Dr. D. Elton Trueblood declared in closing the 1959 Tippet Lectures at College of the Pacific.

Some 150 persons attended the annual program at which Dr. Trueblood, professor of philosophy at Earlham College, said "there is no way in which we can overestimate the place of the college in the struggle for civilization."

Pointing out that there is no college in existence that completely fulfills the idea of a Christian college, Trueblood added: "Christian orientation in higher education makes for wholeness and unity. The Christian college provides the best possible motive for academic excellence. Intellectual integrity is a religious duty."

This was the fourth lecture in the series presented by Bishop Tippett and the Faculty Christian Fellowship.

Taylor Photo

Ground was "broken" inside, and from a wheelbarrow, for Mill Valley Church's first unit on the new site. From left are the Rev. and Mrs. Edgar Nelson, Building Chairman Fred Sumner (with shovel), Dist. Supt. Carl Walker, MYF members.

Music Camp Aug. 5-9

Plans for a conference music camp, August 5-9 at Asilomar, have been announced by the Conference Commission on Worship.

Staff for the new venture will be headed by the Rev. Walter T. Swearengin, minister of music at San Leandro, and the dean with be the Rev. Fred K. Wilken, pastor of Grace Church, Fresno, and chairman of the commission.

The period will include special training for choir directors and organists and programming to help churches provide better music. Registration will be limited to 50 persons.

The commission also is urging church musicians to participate in the National Fellowship of Methodist Musicians and the group's conference July 12-17 at Dallas, Tex. Information is available from Glenn Daun at First Church, Modesto.

130 at Pastors' School

Some 130 ministers and directors of Christian education participated in the lectures and seminars of the 1959 conference pastors' school in April, according to the Rev. Myron Herrell of Burlingame, dean.

Dr. Paul Vieth of Yale University discussed Christian education in the local church, urging pliability in approach as against a stereotyped plan, and Dr. Harvey Potthoff of Iliff School of Theology spoke of trends in theology.

Dr. Harvey Rasmussen of Pacific School of Religion considered the church's impact on the community, the effects of class consciousness on churches and the church's appeal to conformist and nonconformist.

Plan Summer School

Two three-week terms of general summer school and three specialized sessions are planned this year by Pacific School of Religion, from June 22 to July 31.

In addition to regular faculty, guest leaders for the general session will be Dr. John Dillenberger, professor of systematic theology at Drew University, and Dr. Howard Thurman, dean of chapel at Boston University.

A workshop on hospital ministry and pastoral care will be directed by the Rev. LeRoy B. Futscher, chaplain of Herrick Memorial Hospital, and the Rev. Robert C. Leslie, PSR associate professor of pastoral psychology and counseling.

The workshop in sacred music will be directed by Kenneth Jewell, PSR lecturer in sacred music.

A leadership school for Student Christian Association officers and members will be in charge of Dr. William A. Overholt, executive secretary of Boston University SCA.

Teachers' Training Lab

A laboratory school and two observation schools, for training of children's teachers, will be offered again this June by Methodist, Christian and Congregational churches of Northern California.

The sessions and their Methodist leadership will include:

Tulare observation school, June 21-26—Mrs. John Trimble of Farmersville, associate director; Mrs. Melvin Houck of Tulare, administrative director; Mrs. Edna Trumbo of Soledad and Mrs. Walter Shore of Wesley Church, Bakersfield.

Santa Rosa observation school, June 28-July 3—Miss Jessie O. Todd, conference children's work director, educational director; Mrs. Ruth Raymond of Santa Rosa, administrative director; Miss Mona Dyer of First Church, Fresno, and Dorothy La Croix Hill of Chicago, a of textbooks for teachers of juniors.

Sacramento laboratory school, Jun 26 at St. Mark's Church—Miss T educational director; Mrs. Iantha L of First Church, Modesto, associate; W. Jue of St. Mark's, administrativ rector; Miss Kathleen Shannon of lege of the Pacific.

Churches Build and M

"Moving day," to new buildings new sites has come this spring for se California-Nevada churches, includ

Clearlake Highlands Commu Church, which completed a sanct social hall and three classrooms, er mostly by volunteer labor over the four years.

On its first day of use, Easter, persons tried to crowd into the sanctu 224 seats. The old sanctuary was m to make way for the new buildings

Richard O. Hodges was building mittee chairman.

A second parsonage, for the asso pastor of **First Church, Redwood** was consecrated at 412 Ruby St.

A large social hall, parlor and classrooms in the new unit of **Sobrante Church, Richmond,** were secrated March 22 by Bishop Tippe

As a sanctuary, the hall seats 200. project cost $65,000. The church organized in 1940 but has now m from its first buildings because of gr

St. Mark's Church, Sacramento, b ground February 1 for a $231,000 tuary, to seat 500 persons.

New Church at Foothi

St. Mark's Church, Sacramento, only eight years old, will become a ent May 31, when charter services slated for the new church starting Foothill Farms, east of Sacramento.

Vacaville Re

Organized two years ago, St. Paul's Church, Vacaville, broke ground March 8 its first unit. Holding the shovel are Steven Larm and Carol Siefker. Others Michio Katsura, James G. Hanson, L. Knox Powell, Pastor Robert Walker, Julius Leh

Is thy heart right, as my heart is with thine? Dost thou love and serve God? It is enough. I give thee the right hand of fellowship.

—John Wesley (1703-1791)

WONDERFUL!" exclaimed the lady on our staff o reads many of the thousands of letters and manu-pts we receive. "Refreshing!" was the way another cribed it. Their adjectives were touched off by a GETHER fan named **Eric Lindgren,** all of seven years , who sat down in Des Moines, Iowa, and wrote:

Oh I am the wind
I blow Kites through
the air I wiggle the
leaves and I make
the Sailboats go
THE END

We read it, along with some other work, on the way me the other night, and then looked up with a start! re enough, just outside the train window, there was kite in the air (it was being blown into the top of a e). The leaves were wiggling, and—far out on the ie lake—there were sailboats going!

Well, young Eric is on his way. He had something say and lost no time saying it. That goes, too, for the ders who write us every week. These wonderful ters—some complimentary, some critical, some just endly how-do-you-dos—keep us aware that there's ays someone out there thinking about TOGETHER.

And Sudden Death, this month's much-nominated *ader's Choice,* remains as timely—and as hard hitting as when it first appeared in *The Reader's Digest* 'way ck in August, 1935. It is perhaps the most widely printed magazine article ever written. But there must many thousands who haven't yet read this grim re-inder of what can happen as the result of speed and oughtlessness on our highways. **J. C. Furnas'** story uld be a lifesaver—but brace yourself!

Now about this month's cover: Sometimes pictures speak for themselves. Maybe our little bride *has* been t waiting at the church. But give the groom time. here'll be other Junes.—YOUR EDITORS

nuscripts: Authors should enclose postage for return—and address editorial correspondence to the EDITORIAL DEPARTMENT.

ertising: For rates, write to the ADVERTISING DEPARTMENT.

criptions: Order through your local Methodist church. The basic e under the All Family Plan is 50¢ a quarter ($2 a year) billed to the church. Individual subscriptions (and group orders not qualifying for the All Family rate) are $4 a year in advance. Single-copy price is 50¢.

Change of Address: Five weeks' advance notice is required. nd old and new address and mailing label from current issue to the SINESS OFFICE.

cond-class postage for TOGETHER has been paid at Chicago, Ill., d at additional mailing offices.

In this issue:

Wesley Portraits 2
Come to Me 4
Proof of Faith ..... Robert H. Peckham 13
And Sudden Death ..... J. C. Furnas 14
Battalions of Babies ..... Meriwether Mack 17
John the Baptist—Today ..... W. F. Albright 20
A Bible Expert—in Any Language 22
Scholars and Scientists Piece Out the Scrolls 23
Father Has a Day, Too ..... Ira M. Mohler 25
Unusual Methodists 26
Shall We Tell Our Children We're Ex-Convicts? (Powwow) Gloria Shelby *as told to* George Barker 28
Janet Whittaker, Della Brown, Dr. J. B. Oman
Teen-agers Are Good Risks Tommy Robertson *as told to* H. B. Teeter 32
So You're a Widow Now ..... Erna Oleson Xan 35
Three Historic Methodist Churches .. (Color Pictorial) 37
Parents Have Growing Pains, Too .... Beren G. Hale 45
Up From the Nickelodeon! .. Richard C. Underwood 58
What I Told Ted and Mary ..... Michael Daves 61
How to Plan a Wedding ..... (Pictorial) 62
News of the World Parish 11, 68
Cherry Pickers on the Move ..... (Color Pictorial) 77

SPECIAL FEATURES AND DEPARTMENTS

Letters 6
Wicked Flea 19
Your Faith and Church 34
Looks at Movies 46
Light Unto My Path .. 47
Teens Together 49
Spiritual Efficiency ... 50
Looks at Books 52
Browsing in Fiction .. 56
Small Fry 66
Methodist Almanack . 70
Camera Clique 73
Getting Along Together 74
Sweeping Statements . 76

Together, *the Midmonth Magazine for Methodist Families,* **established in 1826 as Christian Advocate, is published at:**

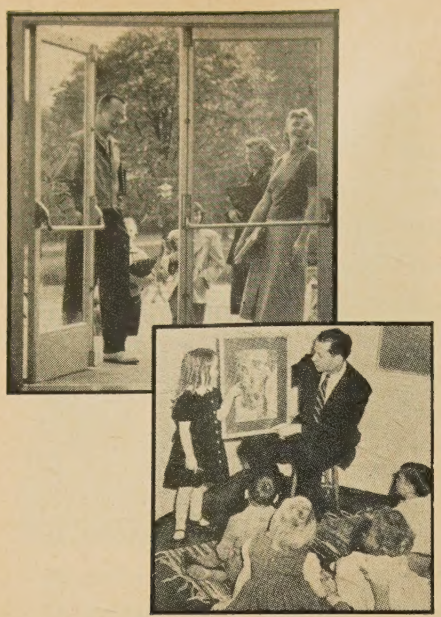
740 N. RUSH ST., CHICAGO 11, ILL.

JUNE, 1959 **VOL. 3, NO. 6**

TOGETHER is an official monthly organ of The Methodist Church, published on the 15th of the month preceding month-of-issue by the Methodist Publishing House. Because of freedom of expression given authors, opinions do not necessarily reflect concurrence by The Methodist Church.

Editor: Leland D. Case • *Managing Editor:* Fred R. Zepp • *Art Editor:* Floyd A. Johnson • *Associate Editors:* Helen Johnson, Charles E. Munson, H. B. Teeter • *Editorial Assistants:* Else Bjornstad *(research),* Judy Johnson *(production),* Frances Zehr *(news)* • *Contributing Editors:* Newman S. Cryer, Jr., T. Otto Nall, Roy L. Smith, Myrtle R. Walgreen • *Business Manager:* Warren P. Clark • *Advertising Manager:* John H. Fisher

Copyright 1959 by Lovick Pierce, *Publisher.*

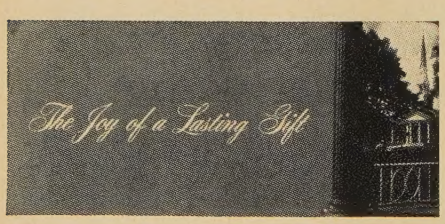


A Lasting Gift to Christian Education

Christian education, all the way from babyhood through college, receives a permanent endowment when you make an Annuity Gift to the General Board of Education of the Methodist Church.

At the same time, you receive an annuity for yourself or for another — a dependable, better-than-average income for life!

How is such a two-fold transaction possible? Full details are given in our booklet, "The Joy of a Lasting Gift" — a copy of which we will be glad to send you on request.



This booklet shows the Annuity Gift way to support the work of Christian education and still receive a good income from the money you give. For your copy, please write

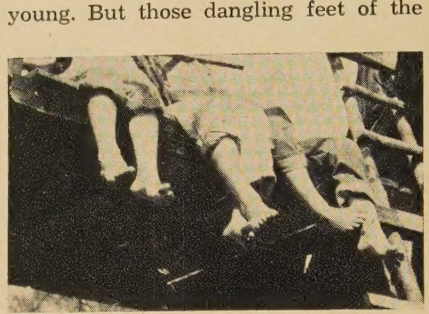
TREASURER,
GENERAL BOARD OF EDUCATION
THE METHODIST CHURCH
P. O. Box 871, Nashville 2, Tenn.

Letters

Boys' Feet Too Clean?

MRS. C. A. CLARK
Crown Point, Ind.

Your April cover brings back fond memories of when our children were young. But those dangling feet of the



boys in the tree house are just too clean to be natural!

We don't know for sure, Mrs. Clark, but we think it's a good guess that those feet were fresh out of the ol' swimmin' hole!—EDS.

Hearts Are Broken, But—

MRS. EARL P. OLMSTEAD
New Philadelphia, Ohio

I feel Dr. Barbour did not use a Christian approach in his answer concerning a mentally retarded child [*Teens Together*, April, 1959, page 45]. It is a heartbreak for parents of such a child, and when it is necessary to send the child away the grief is even greater.

There is no tactful way for neighbors to approach parents with suggestions. The parents must decide for themselves what is the right thing to do.

Tithing Could Be the Answer

JOHN J. WASHBURN, *Pastor*
Addison, Pa.

I would like to add an "amen" to the Rev. Robert W. Lind's treatment of the question, *Should Churches Sell Things?* [April, 1959, page 23]. He might have enlarged on the scriptural means of financing the Church, which The Methodist Church accepts at least theoretically: that the tithe be the minimum standard of giving. A church of only 100 members who tithe faithfully could carry on a well-rounded program for the advancement of God's kingdom.

Cash Gifts Are Better

SARA PORTER
Apollo, Pa.

I have spent many hours on all kinds of fund-raising projects [*Should Churches Sell Things?*]. I have ap ated the fellowship, but I must with the Montana minister; we a ting gadgets obscure God.

The WSCS circles were origina up for study and fellowship. In churches they have been so busy gadgets or planning the next sup sale that there is little time l study and spiritual things. Many have been emphasizing cash gi the support of the WSCS.

Turkey + Ham = $900

EDYTHE ELOISE THACKE
Eastaboga, Ala.

Your *Powwow, Should Church Things?* is most interesting. W vor the "Yes" side, having atte always to assist in increasing t cilities of a church through eve raise funds. It seems to us that is lack of real fellowship in idl The next thing that happens people will not congregate beca such idle time.

In the *Powwow* is this stat "This group, in a church of 940 bers, raised approximately $500 turkey dinner and bazaar last N ber." Our church, Bynum Met has 136 members and we held a and ham dinner March 20, and over $900!

The foregoing are three of ma ters—and typical. We have a hun Powwow didn't settle a thing!—

Bermuda's Whitefield Pulpi

ERIC M. RULE, *Pastor*
Christ Church
Paget West, Bermuda

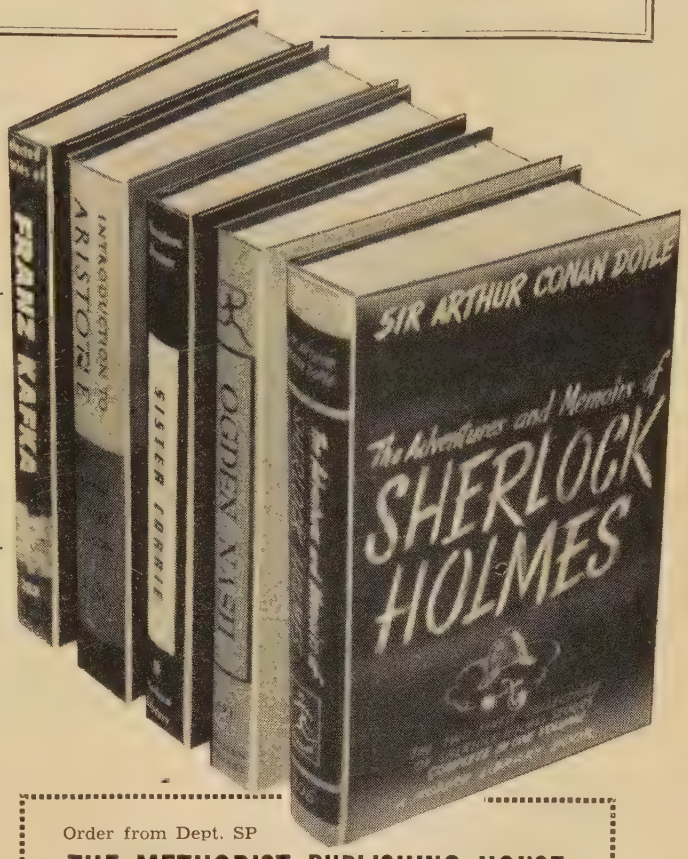
Bermuda, Land of Lilies [1959, page 74] was read with i but some regret because of its i plete nature. The article says tha George Whitefield arrived, "ch were closed against him." This i rect, but it is not the whole tru

In Christ Church (Church of land), Warwick, there is a me which reads: *In memory of th erend George Whitefield's visit t islands in 1748. During his bri he went everywhere preachi Word, and the hand of the Lo with him. Within these walls o consecutive Sabbaths he held fo Word of Life. Many got a b and there was great joy. H winneth souls is wise.*

Beneath this memorial there

NOW, You can own the World's Great Classics
For your family—even on the smallest budget!

CHOOSE FROM 30 TITLES FOR AS LITTLE AS $1.65



The MODERN LIBRARY

TODAY, more than ever, you are known not only by your friends but what books you read. You can now get some of the world's best classics for as little as $1.65!

ere Are Some of the Reasons Why You Want These Books in Your Home

When friends drop in and see good books in your home ey know yours is a family that has inquiring minds—that ou're a parent that provides a well-rounded education for our child. Good books increase your intellectual power and ou can be sure when your group gets together you'll be ght in the middle of things when the conversation turns to erature. Books are good companions for quiet hours . . . nusing or entertaining, too.

The Modern Library Provides You With Good Reading—Regardless of Budget

The Modern Library is according to the *New York Times*, The greatest book bargain in America today." Here are the orld's best books written by the most famous authors in mpact, inexpensive editions. The entire family will enjoy *loby Dick*. Poetry lovers can choose from the writings of rost and Poe, and there are the all-time favorites *War and eace, Look Homeward, Angel, Sound and Fury* and many nore. A true classic is a living book that will never grow old -that combines readability, interest, simplicity.

The Modern Library has all these characteristics *plus* low rice. The Modern Library Giants are full-size definitive brary editions with 600 to 1,400 pages per volume—only 2.95, each. Modern Library Regulars are sturdily bound con- ining 256 to 952 pages per volume and they're just $1.65, ach. Use the convenient order coupon and order the books your choice, now. (RH)

SEND THIS COUPON NOW—SATISFACTION GUARANTEED AND WE PAY THE POSTAGE ON EVERY BOOK!

Free Illustrated Book Catalog

Over 2,000 titles of the best books available today. Books for the home, family, cook books, children's books, references, books on the arts and many more. Illustrated in color.

Shop at our **COKESBURY BOOKSTORES** *in these cities:*
Atlanta, 72 Broad St., N. W. • Boston, 577 Boylston St.
os Angeles, 5244 Santa Monica Blvd. • Nashville, 417 Church St.

Order from Dept. SP

THE METHODIST PUBLISHING HOUSE

Baltimore 3 • Chicago 11 • Cincinnati 2 • Dallas 1
Detroit 1 • Kansas City 6 • Nashville 2 • New York 11
Pittsburgh 30 • Portland 5 • Richmond 16 • San Francisco 2

Please send me, postpaid, the titles indicated. I understand if I am not fully satisfied I may return my book(s) for refund, credit or exchange.

MODERN LIBRARY GIANTS, 600 to 1,400 pages: **$2.95** *each*

- ☐ AN AMERICAN TRAGEDY, by Dreiser
- ☐ ANTHOLOGY OF FAMOUS AMERICAN STORIES
- ☐ BASIC WRITINGS OF SIGMUND FREUD
- ☐ COMPLETE TALES AND POEMS OF POE
- ☐ LOOK HOMEWARD, ANGEL, by Wolfe
- ☐ ULYSSES, by Joyce
- ☐ WAR AND PEACE, by Leo Tolstoy

MODERN LIBRARY REGULARS, 256 to 952 pages: **$1.65**, *each*

- ☐ ADVENTURES AND MEMOIRS OF SHERLOCK HOLMES, by Sir A. Conan Doyle
- ☐ BEST SHORT STORIES OF DOSTOYEVSKY
- ☐ BEST SHORT STORIES OF SOMERSET MAUGHAM
- ☐ BRAVE NEW WORLD, by Aldous Huxley
- ☐ THE BROTHERS KARAMAZOV, by Feodor Dostoyevsky
- ☐ CRIME AND PUNISHMENT, by Dostoyevsky
- ☐ FOUR PLAYS, by Shaw
- ☐ THE GRAPES OF WRATH, by John Steinback
- ☐ INTRODUCTION TO ARISTOTLE
- ☐ MOBY DICK, by Melville
- ☐ NEW VOICES IN THE AMERICAN THEATRE
- ☐ OF HUMAN BONDAGE, by Maugham
- ☐ PHILOSOPHY OF PLATO
- ☐ LORD JIM, by Conrad
- ☐ POEMS OF ROBERT FROST
- ☐ SAINT JOAN, MAJOR BARBARA, and ANDROCLES, by Shaw
- ☐ SELECTED STORIES OF FRANZ KAFKA
- ☐ SELECTED VERSE OF OGDEN NASH
- ☐ SELECTED WRITINGS OF JAMES A. MICHENER
- ☐ SISTER CARRIE, by Theodore Dreiser
- ☐ SOUND AND FURY and AS I LAY DYING, by William Faulkner
- ☐ THE THURBER CARNIVAL, by Thurber
- ☐ WALDEN AND OTHER WRITINGS, by Henry David Thoreau
- ☐ Free Book Catalog

☐ Payment enclosed ☐ Charge to my account

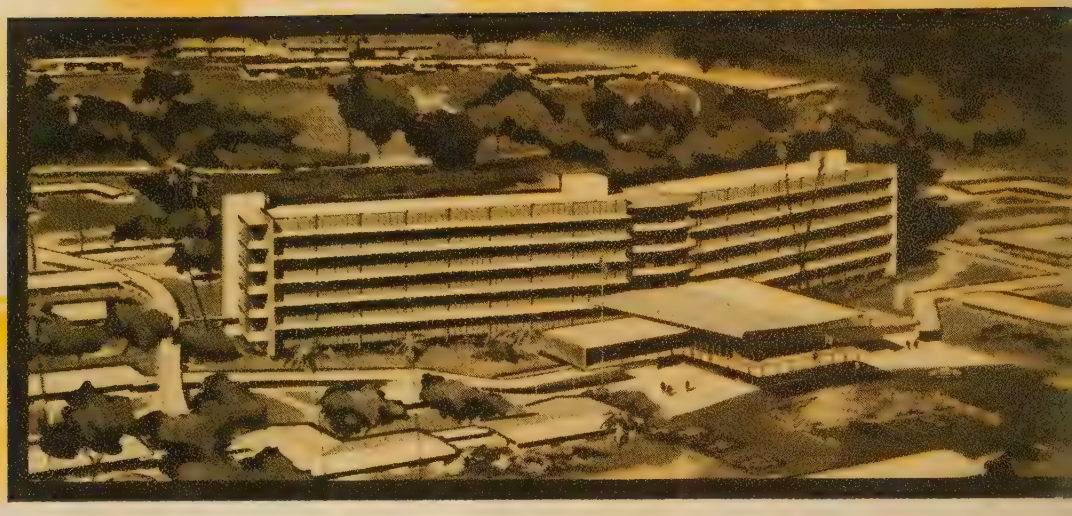
SEND TO _____

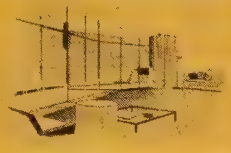
Street _____

City _____ ( ) State _____

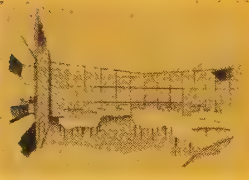
FOR LESS THAN YOU THINK

YOU CAN RETIRE HERE





California sunshine brightens the solarium on each floor, one of many attractive centers in the main building.



Meals, specially planned by a dietitian, are served in this cheerful dining room.

One of 143 homelike cottages where you will live in comfort and security.

METHODISTS receive preferential consideration when they apply for membership in this loveliest of retirement homes in California.

Visualize delightful year 'round weather, recreational and cultural activities, plus complete freedom from worry. All these, and permanent security, wait for you at Wesley Palms.

Cost, including meals and complete medical care, is based on the suite or cottage you select and your age, 65 years or older.

HOW TO COMPUTE COST

A man, age 65, may pay as l as $7,500 for an apartment $27,258 for prepaid life care. sum, $34,758, if considered on basis of the remaining years of life, would amount to $181.03 month. Costs at other ages are l

Examples

AGE	TOTAL
70	$30,008
75	25,481
80	21,353

Above figures are based on $7,500 apartment. Life ca fee, included in above figure is established by actuarial li expectancy tables.

When a contract is signed, t are no further costs, except for sonal incidentals. Send for comp information and illustrated chure, now.

Wesley Palms

949 Turquoise Street
SAN DIEGO 9, CALIFORNIA

One of the retirement homes owned and operated by Pacific Homes, a non-profit corporation of the Southern California-Arizona Conference of THE METHODIST CHURCH.

Mail this coupon TODAY

M. D. WOODBURY, Sup't., Wesley Palms, 949 Turquoise St., San Diego 9, California.

Please send descriptive brochure and complete information o Wesley Palms.

NAME _____

STREET _____

CITY _____ ZONE _____

STATE _____

pulpit from which he preached, "Whitefield Pulpit." During the ef period when flowers are scarce in muda, should enough be available any Sunday for only one bouquet, t is always placed on the Whitefield pit. So, despite a lapse of over two turies, the memory of George White- d is kept alive and warm—in a Pres- erian church!

est Quotes Wesley . . .

ATHER JOHN G. O'ROURKE
Vichita Falls, Tex.

he lovely, kind act of a Methodist nd at Greenville, Tex., in subscribing your fine magazine for me, recalls se words of your great John Wesley ich I read recently in a Catholic er:

Let us resolve, God being our help- to speak nothing harsh or unkind each other. The sure way to avoid s is to say all the good we can both and to one another."

would like to live to see the day en no church paper in our country olishes anything attacking other re- ons.

nchristian Squabbling . . . Tsk!

. NELSON GIBSON, JR.
Conference Lay Leader
Gibson, N.C.

At some risk of being misunderstood, y I say that I like TOGETHER's lack of ody-goodiness. So much of religion too dry to arouse us lay people and kes too little effort to relate God's shes to the life we live in this day. ristianity is not doleful, pessimistic, ohibitive, dry. It is freedom, happi- ss, loving, responsibility, a glorious venture. TOGETHER makes it that. My ughters, 16, 11, and 8, share my en- usiasm. There is some unchristian uabbling as to who shall have GETHER first when it comes.

hen a Reminder Helps!

MRS. DORIS MUMPER
Dillsburg, Pa.

I especially liked *Medicine and Faith* [March, 1959, page 43]. There is one ace where this need is most important he delivery room. There are not ny experiences that take a woman close to death; it's a time when, for ny, pain threatens to wipe out all ought of God just when we need n most. A gentle reminder from ctor, nurse, or minister that God is r would be a great help.

r. Kawano Now in America

MRS. EARL BROOKS
Thayer, Kans.

I wonder if readers would like to hear ore about Dr. Martin Kawano, the panese Christian who wrote *Why Did I Survive the Atom Bomb?* [August, 1957, page 10].

Since January, 1958, he has been in this country on a research scholarship studying neurosurgery at Portland, Oreg. He left his home in Nagasaki, his Christian wife, and small son to come learn more so that he might go back and teach his people. When at home he taught surgery on weekdays, preached Sundays, wrote, published, and distributed a monthly Christian magazine, and in June 1957, this dedicated man published a Christian book, *Fire From Heaven.*

Spokane Has Story for Japan!

RALPH T. PALMER
Indianapolis, Ind.

I would like to compliment you on your picturesque article, *A Bit of Old Japan in Spokane* [April, 1959, page 74].

In Japan, where I served as a missionary, one of the issues we faced in church construction and planning was the fact that the Japanese people did not seem to have sufficient vision to do dramatic things with what they had. The story of the Grant Street Methodist Church in Spokane should be told to every church in Japan!

Highways on Moon Soon?

WILLIAM H. CRITSER
Huron, S.Dak.

Robert A. Harms' comments [*Letters*, April, 1959, page 4] show how differently we think. I was delighted with Mr. Kiplinger's article and commend TOGETHER for its publication. The future took on a new sparkle and increased my desire to live on and on.

Recently, a top scientist in our Army's ballistic-missile program told highway contractors they could look forward to bidding for road work on the moon within the next 20 years. Don't tell me I shouldn't read these things in my church literature!

Orchids to Spencer, Kennedy

MRS. IRID G. ANDERSON
Petersburg, Ind.

It is difficult to imagine anyone's protesting the valuable warnings contained in *Looks at Movies* and *Browsing in Fiction*, as has M. Elizabeth Shinn [*Letters*, April, 1959, page 6].

Twenty-five years ago my mother handed me a confession magazine—the kind we did not have in our home, but which had aroused my curiosity.

"Read this," Mama said, "and remember, when you have read one, you have read them all. Your reading time all your life will be limited and precious. You won't want to waste it."

I read only a part of it. It wasn't bad —or good; it was pathetic, disgusting, and a waste of time. I have never since

This Remarkable New Tax-Free Life Income Plan

is "the best I ever heard of," says a leading investment banker

Here is why he plans to convert stocks to an American Bible Society Life Income Agreement.

1 No capital gains tax or gift tax to report on converted securities

2 A big contribution deduction

3 Reduced annual income tax

4 Tax-free income for life and for a survivor, if desired

5 Much more net income than before

6 Reduced estate tax

7 AND the big satisfaction of helping to place the Scriptures in over 250 languages in the hands of spiritually hungry people throughout the world.

We'll be glad to show you what we have done for others and exactly how much *you* can gain financially through this plan. Write today!

AMERICAN BIBLE SOCIETY, Dept. T-96
440 Fourth Avenue, New York 16, N. Y.

Please send me without obligation information on the American Bible Society Life Income Plan on amounts of $1000 or more.

Name ☐ Mr. ☐ Mrs. ☐ Miss _____ (please print)

Address _____

City _____

Zone _____ State _____

Have you tried this better way to clean

DENTURES?

New

Dr. WEST'S

*INSTA-CLEAN**

DENTURE CLEANSER

- Removes sticky film, tartar-forming substance and odor-breeding bacteria in *just 2 to 5 minutes!*
- A liquid—not a powder—dissolves instantly!
- Leaves refreshing "breath of mint." Month's supply, 69c at drug counters.

SPECIAL OFFER: Get 5 Trial-Size Packs Dr. West's Insta-Clean Denture Cleanser plus Lifetime Denture Bath. Mail 25c to Weco Products Co., Dept. T—45B 20 N. Wacker Dr., Chicago 6, Illinois.

*INSTA-CLEAN is the trademark of Weco Products Co.

Since 1889 LEADING DESIGNERS and CRAFTSMEN of

STAINED GLASS

CHURCH FURNISHINGS & BRONZE TABLETS

PAYNE-SPIERS STUDIOS

48-54 EAST 13th ST. • PATERSON 8, N. J.

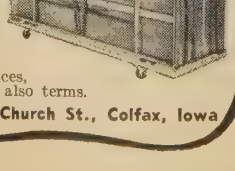
Monroe

FOLDING BANQUET TABLES

Direct Factory Prices & Discounts To Churches, Clubs, Lodges, Schools and All Organizations.

Over 50,000 institutions own and use modern Monroe Folding Banquet Tables.

AND MONROE TRUCKS



Write for the new MONROE 51ST ANNIVERSARY CATALOG of Folding Tables, Folding Chairs, Trucks, Movable Partitions, Folding Risers, etc. Get our special prices, quantity discounts, also terms.

Monroe Co., 59 Church St., Colfax, Iowa

been interested in inferior literature.

I want to thank Bishop Kennedy for doing us the great service of culling the undesirable from the worth-while fiction. And Dr. Spencer's *Looks at Movies* saves us time and money. We avoid movies which are unfavorably rated. And it is a perfect guide on movies for our children.

Pre-Teens, Slow Down!

BERNARD K. McKENZIE, *Supt.*
Rushville City Schools
Rushville, Ind.

I commend Sally Burke Winchester for her insight into what I consider to be a very real, current, and, to many, a disturbing acceleration of our young children [see *Let's Not Rush the Youngsters,* April, 1959, page 29]. Mrs. Winchester has stated factual evidence that concerns parents and school people.

All of us have a part in a stand that must be taken! Let's encourage our preteens to enjoy those activities that have long been enjoyed by their age.

No Time Wasted—With Braille

MARGARET F. MURRELL
Santa Clara, Calif.

I Give My Eyes to the Blind [March, 1959, page 60] was especially interesting to me. There are a number of groups of volunteer transcribers out here and I belong to one. We transcribe textbooks for blind high-school students who attend school with their sighted friends. There is the comforting knowledge that here is a real service rendered —no club to belong to or work through, no officials or committees to talk over what to do, no time wasted in discussion.

Looks at Movies Helpful

PAUL N. ELBIN, *President*
West Liberty State College
West Liberty, W.Va.

The reader who objects to *Looks at Movies* [see *Letters,* April, 1959, page 6] may be interested to learn that the list is used regularly as a guide for movies to be shown at West Liberty State College where, in the absence of a commercial movie theater, the college sponsors films for student recreation.

The "Adult (-)" pictures are not booked, thanks to TOGETHER's sane, helpful guide.

Dr. Schweitzer's Fame Grows

SUSAN PETERSON
Chicago Heights, Ill.

I am a high-school freshman and am writing a theme on the life and work of Albert Schweitzer. I remember reading an article on him in TOGETHER [*My Visit With Albert Schweitzer,* July, 1957, page 34]. Please send me a copy.

Susan's letter is a reminder that interest in the great doctor of the jungle seems to be growing. Toc devoted eight pages to Dr. Schwei work as seen by a Methodist pa visitor. A recent book which ma helpful to those interested is Worlds of Albert Schweitzer, *by R Payne (Thomas Nelson, $3.50).—E*

Santee Went Together—Firs

DOROTHY D. McSWAIN
Santee, Calif.

You carried a letter from a using "Together" as its name, appa ly the first called to your atte [*Letters,* February, 1959, page 6]. group adopted the name "Together lowship" in October, 1956. I might that we were young, too, when club first organized as the Mr. Mrs. Club back in World War II are, however, still *together!*

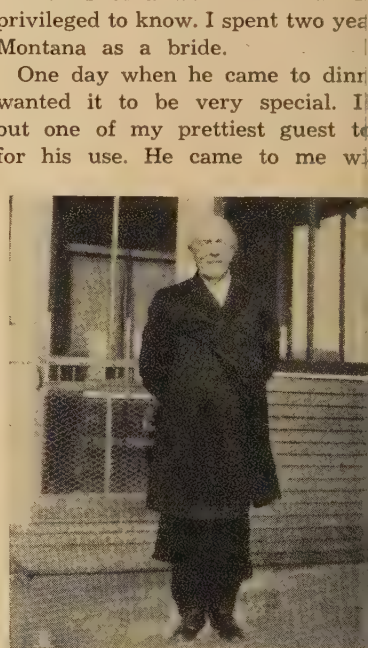
Honors indubitably go to you gether-ers at Santee who renamed club the month the first issue of GETHER *appeared. We're always delig when others make fruitful use o name.*—EDS.

Bro. Van: 'Spare the Chicke

MRS. RUTH M. CLARK
La Grange, Ill.

Only now have I read the artic Brother Van [*Saint in Stirrups,* 1958, page 18]. It brought back h memories of a wonderful man I privileged to know. I spent two yea Montana as a bride.

One day when he came to dinn wanted it to be very special. I out one of my prettiest guest t for his use. He came to me wi



Bro. Van: He preferred roast B

grieved expression, holding the gingerly, and said, "Haven't you an old, plain towel, just any old t These fancy doodads make me ous." And when he thanked us fo hospitality, he said, "Only next ti come, please spare the chicken. E where I go, they kill a chicken, what my soul really craves is good old roast beef!"

Together / NEWSLETTER

EADS METHODIST BISHOPS. Bishop Marvin A. Franklin of Jackson, Miss., is the new Council of Bishops president, succeeding Bishop G. Bromley Oxnam of Washington, D.C. President-designate is Bishop Gerald H. Kennedy of Los Angeles, who will succeed to the presidency next year in time to open the 1960 General Conference in Denver, April 27. Bishop Roy H. Short of Nashville was re-elected secretary at the Council's recent session. [For additional developments see page 68.]

ED'S 'BURNING FAITH.' Vice-President Nixon told 1,000 government leaders at the annual Presidential Prayer Breakfast in Washington he was most impressed—and disturbed—by the "faith, a burning faith, that his cause was right," shown by Anastas Mikoyan, Russia's No. 2 man. Nixon added, "We need faith, a faith stronger than Mr. Mikoyan's, a faith not only in the rightness of our cause, but faith in God. . . ."

ALL STREET, CHURCH AID. Stock and bond dividends are providing a tidy sum for church work, particularly for missions and ministers' pensions, a new report shows. One group of 25 churches, through their combined investments, last year paid $39.5 million to nearly 50,000 pensioners.

NDIA: KEY NATION. Two Methodist bishops, after trips to the Far East, see India as the key to Asia's future. Bishop Edwin E. Voigt of Aberdeen, S.Dak., says if India can remain a republic, the rest of Southeast Asia will stand firm. And Bishop F. Gerald Ensley of Des Moines, Iowa, believes technical aid for India and other Asian countries is of "crucial importance."

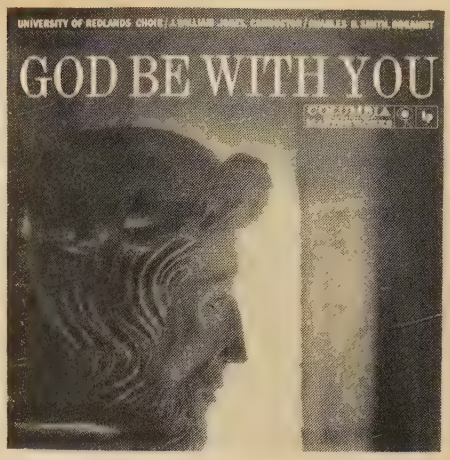
RAQ OUSTS MISSIONARIES. The National Council of Churches reports 14 U.S. missionaries—none Methodist—have been forced to leave Iraq.

IBETAN RELIEF FUND. Church World Service is making a nation-wide appeal for funds to buy food, clothing, and medicine for refugees from revolt-torn Tibet. CWS rushed $10,000 to frontier outposts in north India soon after the uprising began.

BLE IN 1,136 LANGUAGES. As of the end of 1958 it was possible to read some part of the Bible in 1,136 languages. The American Bible Society has published the whole Bible in 215 languages, a complete Testament in 273, and at least a Gospel or some other whole book in 648.

(More church news on page 68)

CALIFORNIA CHOIR



These inspiring anthems and hymns in praise of God have been selected from the repertory prepared for the weekly religious convocations of the University of Redlands, California. The University's Choir has attained world-wide fame for their ecstatic outpourings of sacred music. You'll find the singing and organ accompaniment a sublimely beautiful testament to faith.

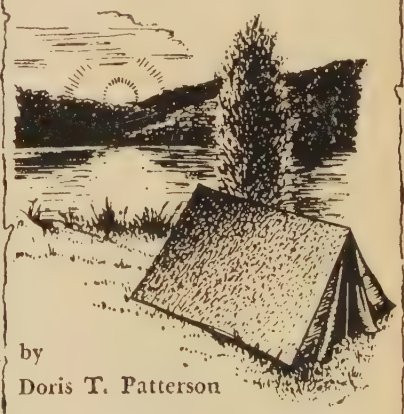
GOD BE WITH YOU—University of Redlands Choir, J. William Jones, Conductor, Charles Davis Smith, Organist **ML 5370**

GUARANTEED HIGH-FIDELITY AND STEREO-FIDELITY RECORDS BY

COLUMBIA

® "Columbia" "Masterworks" ℗ Marcas Reg.
A division of Columbia Broadcasting System, Inc.

Your Family Goes Camping



by Doris T. Patterson

If you want to take a trip that will bring you and your family closer to nature—and to each other—this camping manual should be your first step.

Writing from experience, Mrs. Patterson begins in the planning stage and tells what to take, how to take it, and what to do with it upon arrival. Here is *everything* a family needs to know for an average camping trip—including how to take baby to camp in comfort.

Early June. **Cloth, $2.50; paper, $1.50**

Order from your bookstore

ABINGDON PRESS
Publisher of the Fun Encyclopedia

"Because my stomach was 'nervous,' my doctor started me on Postum!"

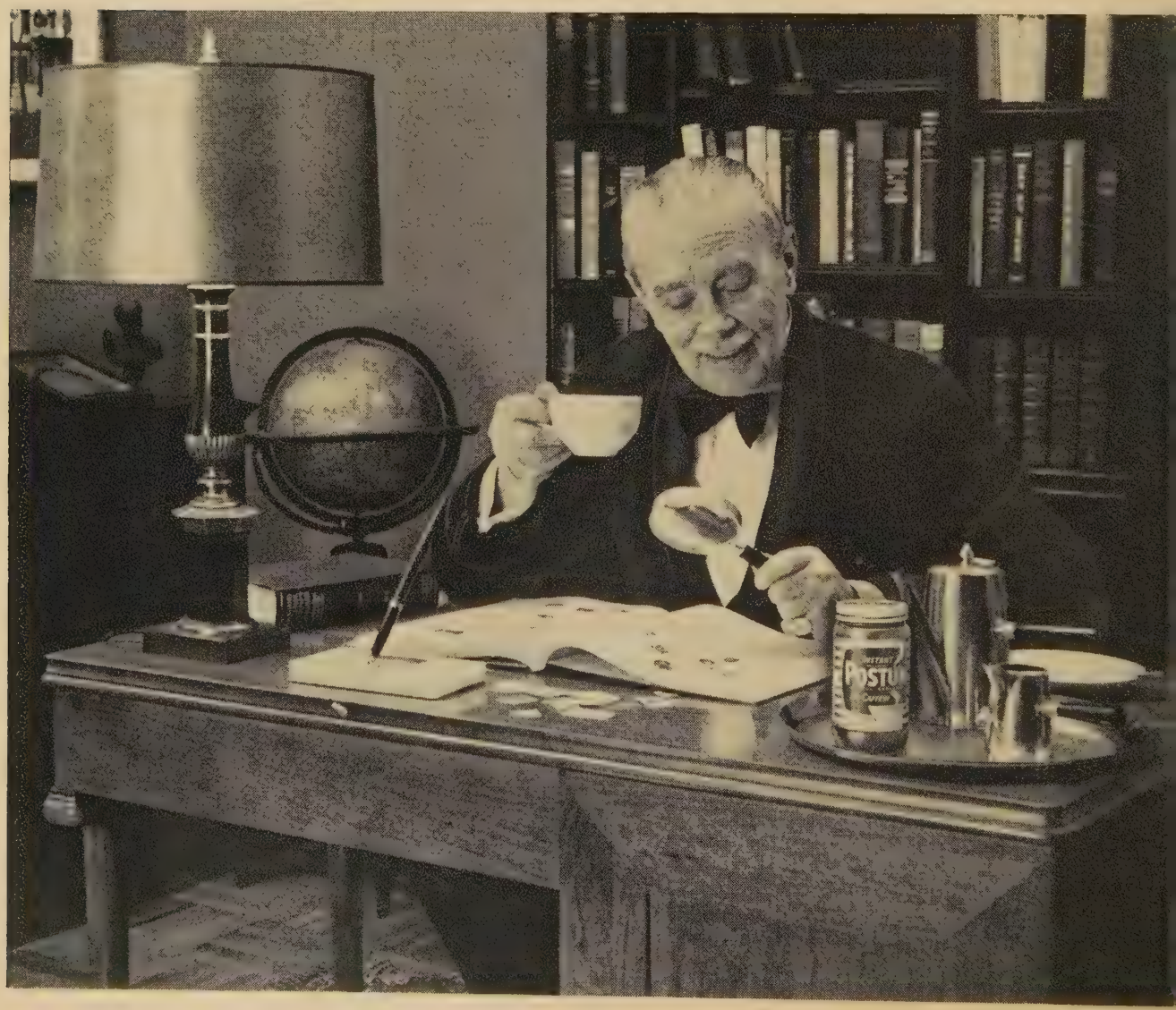
"Sure, most everyone has a jumpy stomach before big occasions. But when I started to have one even on ordinary days, I began to wonder.

"I couldn't imagine why things weren't tasting too good —or feeling too good after I'd eaten. So, I went to the doctor. He examined me, then said maybe I was drinking too much coffee. He explained some people just can't take all the caffein in coffee all the time, suggested I try Postum instead because Postum is caffein-free.

"I started drinking Postum and haven't had a jumpy nerve (or stomach) since. Why don't you see your doctor? Chances are he'll recommend Postum, too. You'll like it."

Postum is 100% coffee-free

A product of General Foods



Proof of Faith

Dr. Peckham heads the Biophysics Department at the Eye Research Foundation, Bethesda, Md.

By ***ROBERT H. PECKHAM***

IN OUR HABIT of looking for proof, many scientists have extended skepticism into theology. As scientists, we are the first to criticize any person not proficient in the particular field of investigation in question. Yet we have permitted a challenge to the truthfulness of faith, perhaps not as atheists but as agnostics.

Occasionally the Christian Church rises to the bait and attempts to find experimental evidence of the tenets of the faith it professes. Thus we have an error on both sides—the scientist, in that he has lost the beauty of faith in his skeptical approach to physical fact, and the church, in that it has weakened its power by admitting debate.

Let me, as a scientist, make the first apology, for our own souls are at stake.

The strength of the scientific method lies in its ability to predict facts, not its ability to find them. The discovery of the planet Pluto was not a fortunate accident. Its existence was predicted by scientific hypothesis; its discovery merely awaited a telescope sensitive enough and powerful enough for the planet to be seen. But it was there all the time. The partial conquering of the viruses of poliomyelitis followed the same course. The fact of the antibodies was known; Dr. Salk's work was to isolate them.

The strength of faith is not subject to the rules of scientific logic, in the sense of hypothesized theory and confirming search—unless one is careful to define the nature of the problem and to remain within the field of postulated argument.

Thus, we can prove the existence of faith by the scientific method. Perhaps, in insulting reference to the omnipotence of the method, we can discover faith. But we cannot invent faith, a planet, a virus, or an antibody. We invent telephones, not prayer, although we can pray over a telephone. We invent guns, not murder; marriage, not love; harps and heaven, not everlasting life; religion, but not God.

To prove faith, I hypothesize that because I wish to love God and to know him, his Son, and the Holy Spirit, others must also wish the same thing. Therefore, when I can find one other person who has such a wish, and then a third and a fourth, I have proved faith exists. But not what faith is.

To know what faith is, I pray to God, an easy thing to do, and I ask God, in the name of his Son, to grant me the Spirit that I may be comforted. And at once, I find my prayer answered. At once, I know the Spirit. I converse with Christ and I sit at the right hand of God. To me, the promptness of this response is a miracle as great as any other.

Thus I find myself believing a miracle, for by the acceptance of faith, rather than the challenging of it, the miracle has happened. We do not "prove" miracles. We look at them in happy wonder, with the eyes of a child, as Christ taught us to do.

—And Sudden Deat

By J. C. FURN

PUBLICIZING the total of motoring injuries —over 1.3 million disabled in 1958 with 37,000 deaths—never gets to first base in jarring the motorist into a realization of the appalling risks of motoring. He does not translate dry statistics into a reality of blood and agony.

Figures exclude the pain and horror of savage mutilation—which means they leave out the point. They need to be brought closer home. A passing look at a bad smash or the news that a fellow you had lunch with last week is in a hospital with a broken back will make any driver but a born fool slow down at least temporarily. But what is needed is a vivid and sustained realization that every time you step on the throttle death gets in beside you, hopefully waiting for his chance.

That single horrible accident you may have witnessed is no isolated horror. That sort of thing happens every hour of the day, everywhere in the U.S. If you really felt that, perhaps the stickful of type in Monday's paper recording that a total of 29 local citizens were killed in week-end crashes would rate something more than a perfunctory tut-tut as you turn back to the sports page.

An enterprising judge now and again sentences reckless drivers to tour the accident end of a city morgue. But even a mangled body on a slab, waxily portraying the consequences of bad motoring judgment, isn't a patch on the scene of the accident itself. *No artist working on a safety poster would dare depict that in full detail.*

That picture would have to include motion-picture and sound effects, too—the flopping, pointless efforts of the injured to stand up; the queer, grunting noises; the steady, panting groaning of a human being with pain creeping up on him as the shock wears off. It should portray the slack expression on the face of a man, drugged with shock, staring at the Z t in his broken leg, the insane, crumpled effe a child's body after its bones are crushed inw a realistic portrait of a hysterical woman her screaming mouth opening a hole in bloody drip that fills her eyes and runs off chin. Minor details would include the raw of bones protruding through flesh in compo fractures and the dark red, oozing surfaces w clothes and skin were flayed off at once.

THOSE are all standard, everyday seque the modern passion of going places in a h and taking a chance or two by the way. If gl could be put to a useful purpose, every stretch of road in the U.S. would greet oncoming motorist with groans and screams the educational spectacle of 10 or 12 corpse sizes, sexes, and ages, lying horribly still.

Last year a state trooper of my acquaint stopped a big red Hispano for speeding. I was obviously a responsible person, obvio set for a pleasant week end with his family the officer cut into Papa's well-bred expos tions: "I'll let you off this time, but if you on this way you won't last long. Get going— take it easier." Later a passing motorist ha the trooper and asked if the red Hispano got a ticket. "No," said the trooper. "I hate spoil their party." "Too bad you didn't," said motorist. "I saw you stop them—and the passed that car again 50 miles up the lin still makes me feel sick at my stomach. The was folded up like an accordion—the color about all there was left. They were all de

Maybe it will make you sick at your stom too. But unless you're a heavy-footed incur a good look at the picture the artist wouldn't paint, a firsthand acquaintance with the re

of mixing gasoline with speed and bad judgment, ought to be well worth your while. I can't help it if the facts are revolting. If you have the nerve to drive fast and take chances, you ought to have the nerve to take the appropriate cure. You can't ride an ambulance or watch the doctor working on the victim in the hospital, but you can read.

The automobile is treacherous, just as a cat is. It is tragically difficult to realize that it can become the deadliest missile. As enthusiasts tell you, it makes 65 feel like nothing at all. But 65 an hour is 100 feet a second, a speed which puts a viciously unjustified responsibility on brakes and human reflexes, and can instantly turn this docile luxury into a mad bull elephant.

Collision, turnover, or sideswipe, each type of accident produces either a shattering dead stop or a crashing change of direction. Since the occupant—meaning you—continues in the old direction at the original speed, every surface and angle of the car's interior immediately becomes a battering, tearing projectile, aimed squarely at you—inescapable. There is no bracing yourself against these imperative laws of momentum.

It's like going over Niagara Falls in a steel barrel full of railroad spikes. The best thing that can happen to you—and one of the rarer things—is to be thrown out as the doors spring open, so you have only the ground to reckon with. True, you strike with as much force as if you had been thrown from the 20th Century at top speed. But at least you are spared the lethal array of gleaming metal knobs and edges and glass inside the car.

Anything can happen in that split second of crash, even those lucky escapes you hear about. People have dived through windshields and come out with only superficial scratches. Drivers have run cars together head on, reducing both to twisted junk, and been found unhurt and arguing bitterly two minutes afterward. But death was there just the same—he was only exercising his privilege of being erratic. One spring a wrecking crew pried the door off a car which had been overturned down an embankment and out stepped the driver with only a scratch on his cheek. But his mother was still inside, a splinter of wood from the top driven four inches into her brain as a result of her son's taking a greasy curve a little too fast. No blood—no horribly twised bones—just a gray-haired corpse still clutching her pocketbook in her lap.

ON the same curve a month later, a light touring car crashed a tree. In the middle of the front seat they found a nine-month-old baby surrounded by broken glass and yet absolutely unhurt. A fine practical joke on death—but spoiled by the baby's parents, still sitting on each side of him, instantly killed by shattering their skulls on the dashboard.

If you customarily pass without clear vision a long way ahead, make sure that every member of the party carries indentification papers—it's difficult to identify a body with its whole face bashed in or torn off. The driver is death's favorite target. If the steering wheel holds together it ruptures his liver or spleen so he bleeds to death internally. Or, if the steering wheel breaks off, the matter is settled instantly by the steering column's plunging through his abdomen.

By no means do all head-on collisions occur on curves. The modern death trap is likely to be a straight stretch with three lanes of traffic—like the notorious Astor Flats on the Albany Post Road, where there have been as many as 27 fatalities in one summer month.

This sudden vision of broad, straight road tempts many an ordinarily sensible driver into passing the man ahead. Simultaneously a driver coming the other way swings out at high speed. At the last moment each tries to get into line again, but the gaps are closed. As the cars in line are forced into the ditch to capsize or crash fences, the passers meet, almost head on, in a

READER'S CHOICE

Highway accidents are even deadlier, and safety far more important, today than in 1935 when this powerful article was published by *The Reader's Digest*. With figures updated to bring home to drivers and pedestrians their responsibility in preventing accidents, it is reprinted with permission of the publisher. W. L. Ruden, Oshkosh, Nebr., first to suggest it as a *Reader's Choice*, received $25.—*Eds.*

grinding smash that sends them caroming obliquely into the others.

A trooper described such an accident—five cars in one mess, seven killed on the spot, two dead on the way to the hospital, two more dead in the long run. He remembered it far more vividly than he wanted to—the quick way the doctor turned away from the dead man to check up on a woman with a broken back; the three bodies out of one car so soaked with oil from the crankcase that they looked like wet brown cigars and not human at all; a man, walking around and babbling to himself, oblivious of the dead and dying, even oblivious of the daggerlike sliver of steel that stuck out of his streaming wrist; a pretty girl with her forehead laid open, trying hopelessly to crawl out of a ditch in spite of her smashed hip. A first-class massacre of that sort is only a question of scale and numbers—seven corpses are no deader than one. Each shattered man, woman, or child who went to make up the 37,000 corpses chalked up last year had to die a personal death.

A CAR careening and rolling down a bank, battering and smashing its occupants every inch of the way, can wrap itself so thoroughly around a tree that front and rear bumpers interlock, requiring an acetylene torch to cut them apart. In a recent case of that sort they found the old lady, who had been sitting in back, lying across the lap of her daughter, who was in front, each soaked in her own and the other's blood indistinguishably, each so shattered and broken that there was no point whatever in an autopsy to determine whether it was broken neck or ruptured heart that caused death.

Overturning cars specialize in certain injuries. Cracked pelvis, for instance, guaranteeing agonizing months in bed, motionless, perhaps crippled for life—broken spine resulting from sheer sidewise twist—the minor details of smashed knees and splintered shoulder blades caused by crashing into the side of the car as she goes over with the swirl of an insane roller coaster—and the lethal consequences of broken ribs, which puncture hearts and lungs with their raw ends. The consequent internal hemorrhage is no less dangerous because it is the pleural instead of the abdominal cavity that is filling with blood.

FLYING glass—safety glass is not universal—contributes much more than its share to the spectacular side of accidents. It doesn't merely cut—the fragments are driven in as if a cannon loaded with broken bottles had been fired in your face. And a sliver in the eye, traveling with such force, means certain blindness. A leg or arm stuck through the windshield will cut clean to the bone through vein, artery, and muscle like a piece of beef under the butcher's knife, and it takes little time to lose a fatal amount of blood under such circumstances. Even safety glass may not be wholly safe when the car crashes something at high speed. You hear picturesque tales of how a flying human body will make a neat hole in the stuff with its head—the shoulders stick—the glass holds—and the raw, keen edge decapitates the body as neatly as a guillotine.

Or, to continue with the decapitation motif, going off the road into a post-and-rail fence can put you beyond worrying about other injuries immediately when a rail comes through the windshield and tears off your head with its splintery end—not as neat a job, but thoroughly efficient. Bodies are often found with their shoes off and their feet all broken out of shape. The shoes are back on the floor of the car, empty, and with their laces still neatly tied. That is the kind of impact produced by modern speeds.

But all that is routine in every American community. To be remembered individually by doctors and policemen, you have to do something as grotesque as the lady who burst the windshield with her head, splashing splinters all over the other occupants of the car, and then, as the car rolled over, rolled with it down the edge of the windshield frame and cut her throat from ear to ear. Or park on the pavement too near a curve at night and stand in front of the tail light as you take off the spare tire—which will immortalize you in somebody's memory as the fellow who was mashed three feet broad and two inches thick by impact of a heavy-duty truck aga the rear of his own car. Or be original as the pair of youths were thrown out of an open road one spring—thrown clear—but broke a windshield post with head in passing and the whole to each skull, down to the eyebro was missing. Or snap off a nine-i tree and get yourself impaled h ragged branch.

None of all that is scare ficti it is just the horrible raw materia the year's statistics as seen in ordinary course of duty by policer and doctors, picked at random. surprising thing is that there is little dissimilarity in the stories t tell.

It's hard to find a surviving a dent victim who can bear to t After you come to, the gnaw searing pain throughout your b is accounted for by learning that have both collarbones smashed, h shoulder blades splintered, your r arm broken in three places, and t ribs cracked, with every chance bad internal ruptures. But the p can't distract you, as the shock be to wear off, from realizing that are probably on your way out. can't forget that, not even when t shift you from the ground to stretcher and your broken ribs into your lungs and the sharp e of your collarbones slide over to deep into each side of your scream throat. When you've stopped scre ing, it all comes back—you're dy and you hate yourself for it. T isn't fiction, either. It's what it act ly feels like to be one of that 37,

AND every time you pass o blind curve, every time you hit it on a slippery road, every time step on it harder than your refl will safely take, every time you d with your reactions slowed down a drink or two, every time you fol the man ahead too closely, yo gambling a few seconds aga blood and agony and sudden de

Take a look at yourself as the n in the white jacket shakes his h over you, tells the boys with stretcher not to bother, and tu away to somebody else who i quite dead yet.

And then take it easy.

What can melt adult hostility? The warmth of faith, found in that special world of children.

Battalions of Babies

By MERIWETHER MACK

THE JAPANESE have a saying: "The first seven people you meet in the morning are your enemies." The implication is that the next seven are also. But Anna, my year-old daughter, has never heard of this Oriental adage. Neither have the little padded apricot children who cluster about us on our daily walks.

Life in Japan tends to become stylized. So the morning ritual is always the same. I bundle Anna Japanese fashion, place the *utampi* or metal hot-water bottle in the perambulator and we set out from the house in Midorigaoka. A clatter of geta on the flagstones, and the black-banged, stair-step children appear. They stand quietly, curiosity and childish uncertainty in their dark eyes. I ache with the poignant knowledge that I shall not see them much longer. The occupation, officially ended in 1952, is fraying out. We Americans are going home.

This morning I smile at the children. Anna gurgles, stretching a rose-petal hand. Instantly, they bound at the perambulator.

"*Kawaii* (cute)!" They shout joyously. "How old is the baby?" "Is he a boy or a girl?" "Where are you going?"

I answer in a hodgepodge of English-Japanese and they fall in happily behind us. It is cherry-blossom time. We stroll along,

a-hana-ming (flower viewing). But it could as well be maple or chrysanthemum time, or one of the endless festivals. Tokyo children are ubiquitous at any season. Trailing rose-colored branches, our little procession wanders down a hill, along a waterway to the moss-covered temple at the street's end.

Built in the 17th century, as a shrine to some forgotten shogun, the temple is a humble one. The children and I gaze with delight at the grass growing from roof shingles, chipped blue-green paint on carved foxes and dragons, an aloof white-robed priest, pacing the gallery. Brown bulbuls and little green brocade birds flit about the pine grove. There is the glint of water through trees. Children and *gayin* stand motionless in a little island of timelessness. Then suddenly, from inside the temple, comes the strident clang of a brass gong. The children turn to me rapturously. With spontaneous enthusiasm, we clap our hands as at the end of a theatrical performance.

The temple is the point beyond which the children have been forbidden to go. As always, I marvel at their discipline. We bow our *sayonaras* amid broad smiles. They scamper away, little amber hands waving in a farewell gesture.

A FEW yards farther I pick up another entourage and we go through the same introductory procedure. Now we troop into a market district. Here is the usual melange of odors: flowers and garbage, gasoline and fish, factory smoke and old incense-saturated wood. Stalls, open to the street, spill out cabbages, dried fish, bolts of cloth. I buy a small brass teakettle and watch mothers, surrounded by children, haggle with shopkeepers. The noodle vendor comes up to waggle a finger at Anna. When she chuckles in glee, the broad faces around us smile understandingly.

One mother bends over in articulate admiration, pointing out Anna's blue eyes to the solemn bundle on her back. I exclaim over the bundle and the two cherubs she is leading. Before an interested audience, we go into the charms of our respective *baby-chans*. The friendly gossip could be taking place in any supermarket back home. Where, I asked myself, is the anti-Americanism?

The dark undercurrent of hatred exists. Bob and I know it only too well. Surely no two races forced to live so close together ever found it harder to understand each other. Our two methods of meeting everyday situations collide head on—American good will, expressing itself in spontaneous gift giving, is frustrated by that peculiar facet of Japanese psychology known as *On*.

On, more complex than *face,* is a sense of obligation to a vast number of things, most of which are trivial to the Western mind. Since we have no counterpart to *On,* it is often hard for us to reconcile it with the cult of courtesy.

So I sigh with regret when Anna and the children and I pause before the sweetmeats stall at the market. I know, from experience with *On,* that I must throttle my impulse to buy treats for the little figures about me.

A comforting reflection for Western exiles in Japan is the stabilizing force of the century-old mission work of American and European Christians. This force leaves indelible marks on a small but powerful segment of Japanese life and helps neutralize the ever-present friction of trade embargoes and nuclear tests.

For Bob and me, most of the good things in Japan have come through the Sumis, an elderly Japanese couple whose home we share. The Sumis are Buddhists. Yet it was because the Sumis once had Christian friends in a distant city that Bob and I found our place in the Sumis' home.

Azuko was the link between us—Azuko, an emaciated young Japanese girl, with whom I scraped up an acquaintance at a Tokyo bus stop. I had just joined Bob in Japan; I was homesick and miserable. Bob was on duty in Psychological Warfare, so I found a job in the Army research library. I could not bear to stay in the cheerless apartment Bob had found, for I was afraid of the Japanese landlady, Misaka-San.

On cold, foggy mornings, Azuko took to waiting for me at the bus stop. She was 22 but looked 12. I poured out my loneliness to her: How Bob and I had eschewed the comforts of post life because we wanted to learn the Japanese people; how Bob had found two rooms in ex-geisha house, with *shaji,* wood bathtub, even a tiny garden with dwarf trees; how we were unprepared for the vindictive hatred Misaka-San, who spoke no English but proved adept at making life miserable for the *gayin* under her roof. No heat in a Tokyo winter Misaka-San cut off water and electricity each night when we came home from work. Small pieces of our property disappeared or were wantonly destroyed. The climax came when Misaka-San cut down the clothesline which Bob had strung between bamboo poles. Coming home from work to find my laundry in the mud was the crowning indignity.

AZUKO'S eyes grew thoughtful when I recounted this. "All Japanese are not like Misaka-San," she told me. "I shall find you a new home. I cannot offer you my home, for you see it is only one room for my younger brother and sister. But I have friends of my parents who share their home with American soldiers. Be prepared to move at nightfall tomorrow."

I didn't really believe her. But Bob and I packed our few belongings. The following day, informed Misaka-San, and at dusk were sitting expectantly on top of packing cases.

Through the fog, a large truck backed up to Misaka-San's door. Azuko leaped down with a smiling young Japanese.

"My brother, Chuzi," smiled Azuko. "The truck belongs to his employer. We have found you a new home."

The men loaded the truck, Azuko spoke quietly in Japanese to our hysterical landlady, and all four of us climbed in the front seat. When I am back in America, that night ride through the dim streets of Tokyo will mark the beginning of my real love for Japan. Homesickness and futility vanished. Suddenly we were among friends. We four laughed and sang as we jolted over the cobblestones in a youthful accord that transcended differences in background.

And at the ride's end, there were Azuko's friends, the Sumis—elderly, courteous, welcoming us to an apartment that was warm and home. I threw my arms around Azuko

"Why did you do all this for us?" Her reply made me humble.

"It is bad to be without a home," aid Azuko, her eyes cast down. "My rother, my sister, and I no longer ave a home since my parents were illed and the house burned. That appened at Hiroshima. . . ."

The intervening years brought nna, who proved a valuable adjunct Psychological Warfare. Japanese ve of children is proverbial. Bob nd I, accustomed to cold hostility at he sight of his uniform, marveled t friendly yellow faces crowding bout the baby wherever we took her. Our own thinking about the Japanese eople underwent a vast change, too.

Mr. Sumi, a retired admiral of the apanese Imperial Navy, is old and ick. Since a cerebral hemorrhage ome years ago, he sometimes forgets is English—but never his exquisite ourtesy. Bob and I know the secret f the profound sadness on his face. Kuno, his son and only child, was a amikaze pilot, killed just before apan's surrender.

Mrs. Sumi, with her butterfly ands, soft laughter, and pleading inflection, is straight out of a Japanese lay. When Anna was born, Mrs. Sumi's joy was a thing to behold. Often the baby screamed at night with colic, and Mrs. Sumi pattered in with hot tea and soft words of comfort. When Bob worked until all hours at the office, Mrs. Sumi invited me in for sukiyaki. From her, I learned the rudiments of flower arrangement, the preparation of Japanese dishes, and some understanding of the "aesthetic mass" that is the tea ceremony. I learned other things, too —the acceptance of physical discomfort, the enjoyment of natural beauty, patience in poverty.

We had lived with the Sumis for months before they actually accepted us as friends. Then one night Mrs. Sumi invited me down to look at the family photographs. We sat on the floor under the tokonoma and drank coffee, a concession to my Western taste. I exclaimed politely over the pictures of Mr. Sumi as a handsome young naval officer, in full regalia of medals and samurai-type sword; over numerous likenesses of relatives; over Mrs. Sumi, with her young flower-like beauty, holding her baby son.

Then she handed me a picture of Kuno, taken the day before he died. There he stood, in his aviator's uniform, laughing beside his doomed plane, his dark eyes exactly like his mother's. To my own chagrin, I broke into uncontrollable weeping.

I wept for the boys on both sides; for the May Day riots and the "Go Home, Yank" slogans; for the nuclear tests, and trade embargoes; for the need to commandeer rice fields in an impoverished country for our jet bases; for Japanese density in failing to understand the good will behind our loud voices and lavish expenditures.

Mrs. Sumi, rocking Anna on the floor, gazed at me wordlessly. But from that moment, there was understanding between us.

Today, my walk is the last one. I look yearningly at the two little boys flanking me, chattering in Japanese at my baby; at little girls, dragging cherry branches, a doll, or a smaller brother or sister.

AS WE say our last *sayonaras* and I turn into the familiar garden path, Anna is making hunger noises. Hamae-San, my tiny maid, will have a bottle warm. At some sort of prearranged signal, her small figure slips out of my apartment. An ivory hand appears at Mrs. Sumi's door, holding a translucent green bowl. *Omismo* soup! A delectable concoction of onions, little clams, and unidentifiable leaves.

My room by the bamboo hedge is warm, the *omismo* arranged on a low table like a flower display. Anna's milk is ready and Hamae-San bathes and feeds her and puts her to bed. Over the child, she hangs the red, demon-faced kite that, for some reason, produces a soporific effect on her. There is order and a warm sense of peace in the strange little room.

Living as we do in an atmosphere of continuous propaganda, I understand St. Paul's assertion that there are so many voices in the world. Why cannot the voices of all the quiet, peace-loving peoples of all religions lift above the general cacophony? Why cannot the laughter of children be heard above the harangues of diplomats and the clash of armaments?

Perhaps it would be well if our State Department emissaries, on their next good-will tour of Asia, took with them a battalion—of babies.

"Sour godliness is the devil's religion"
—JOHN WESLEY

A bishop, guest of a newly married couple, was awakened early by the soft tones of a soprano voice singing *Nearer, My God to Thee.* As the bishop lay abed, he meditated on the piety his young hostess must possess to begin her day's work in such a beautiful frame of mind.

At breakfast he commented on it.

"Oh," she replied, "that's the hymn I boil the eggs by—three verses for soft and five for hard."

—FRANCES BENSON, *Holly, Colo.*

•

Some years ago at our Sunday school the teachers took turns addressing the pupils. Usually they rounded off a fine, well-told story with, "Now children, the moral of this story is . . ."

Came the day when one teacher did an extra-fine job. The youngsters were delighted—so much so that one asked if that particular teacher might talk more often.

"We like Miss Brown very much," explained the boy, "because she hasn't any morals."

—MRS. M. O. LAKEMAN, *Wigan, Lancs., England*

•

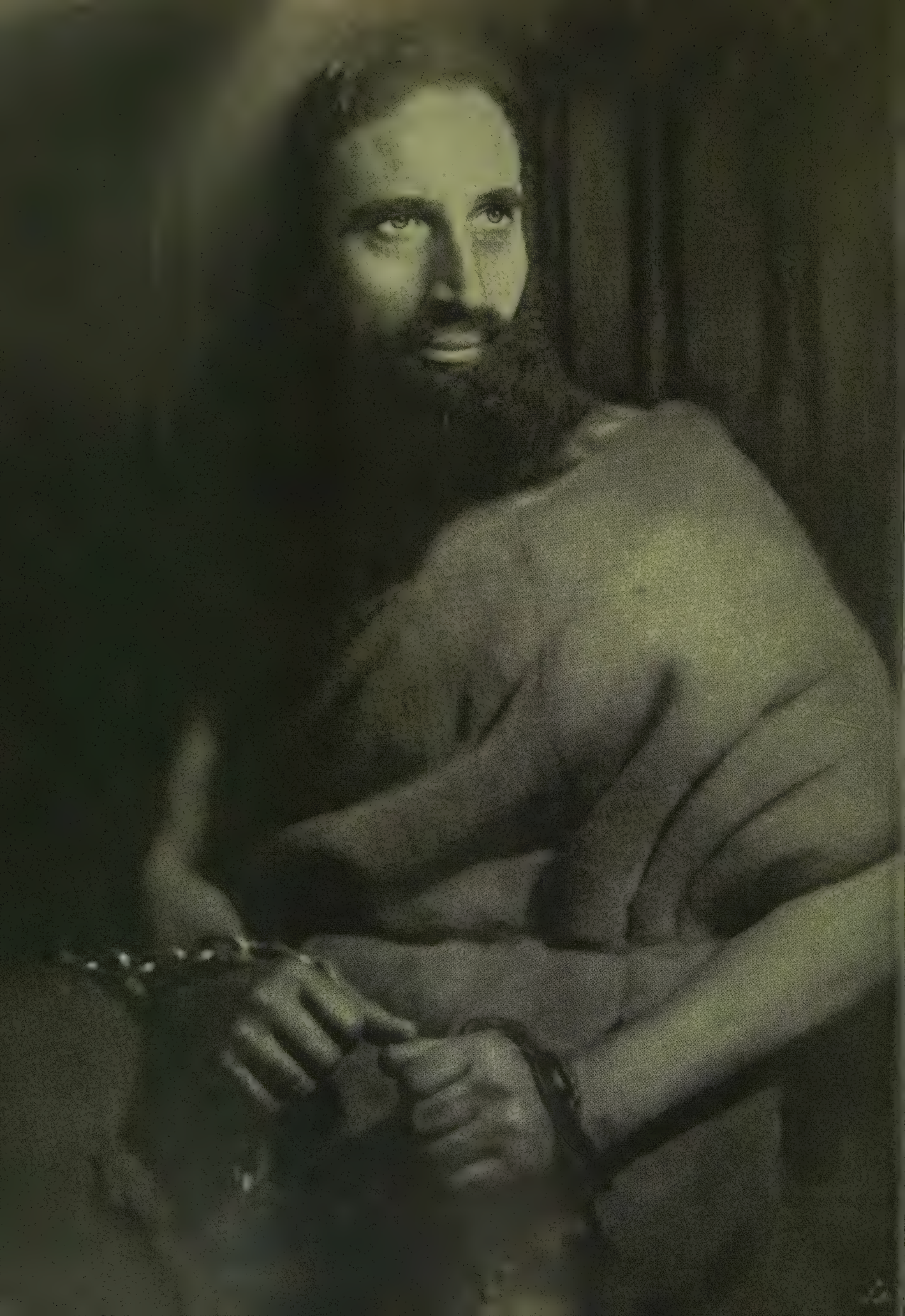
A minister, trying to get his board to approve spending $200 for a fancy chandelier, was making slow progress. Finally, exasperated, he asked one particularly stubborn member, "Just why, Henry, are you so set against this?"

"Because," said Henry, "$200 is too blame much for a chandelier—and I doubt if anyone in the whole church knows how to play one!"

—RUTH PENNER, *Marion, Kans.*

•

Why not share your favorite church-related chuckle with TOGETHER? *If it is printed, you'll receive $5. Sorry—no contributions can be returned, so please don't enclose postage.*—EDS.



A distinguished Methodist scholar reinterprets a biblical figure with information from the Dead Sea Scrolls:

John the Baptist—Today

By W. F. ALBRIGHT, *Professor Emeritus of Semitic Languages, Johns Hopkins University*

AT THE CROSSROADS of history, when Christianity was about to emerge from the womb of Judaism, stands a towering figure: Yohanan, son of the priest Zechariah, whom we know as John the Baptist. Just before the beginning of the public ministry of Jesus, he was to make a tremendous impact on the conscience of his time.

Until the Qumran Scrolls were discovered in caves near the Dead Sea about 12 years ago, many biblical students rejected much of the Gospel tradition about John. But the Scrolls illuminate his background and confirm the Gospel story to an extent no cautious scholar would have dared predict.

We now see John clearly against the background of a religious sect known as the Essenes. Nowhere in the Scrolls is it said that he was a member, but it is hard to understand his ideas and his practices unless we suppose he was strongly influenced by the Essenes. And the Gospels help to explain why he went his own way.

The Essene movement, begun more than a century before John was born, was a protest against the growing corruption among the Jewish ruling classes. In 167 B.C. the pious founder of the Maccabean House, rebelling against efforts of the Macedonian king of Syria to stamp out the Jewish faith, had established an independent state governed by high priests of his own family. Before long these patriotic high priests became monarchs and the Temple service in Jerusalem became riddled with graft and racketeering.

Pious men were shocked and some of them organized a new fellowship, the Essenes, which was to rank third in importance among Jewish sects just after the Pharisees and Sadducees. What they may have called themselves we do not know; we do not even know the personal name of their founder, the "Right Teacher" (or Teacher of Righteousness). But we do know a great deal about their teachings and practices, thanks to the Qumran Scrolls and to the description of Essene tenets left by Josephus, the great Jewish historian.

The Essenes tried to keep themselves pure and their faith unsullied by isolation from others. Small groups were scattered through Palestine, and some apparently settled in Egypt. But their chief center, mentioned by the Roman writer Pliny (who died in the eruption of Vesuvius in A.D. 79), was at Qumran itself.

Here in the wilderness of Judea they labored in fields watered by the copious flow of a neighboring spring. Marriage was discouraged, if not entirely prohibited, and members of the community shared their property. As they studied the Scriptures, they looked forward to the coming of the Anointed Prince and the Anointed Priest.

Priests were held in great honor by these sectarians, especially when they belonged to the House of Zadok, which traced its lineage back to the high priest of the original Temple of Solomon. We are told (Luke 1:80) that the priest's son, John, spent his youth in the wilderness. He could scarcely have avoided the pious worshipers at Qumran, who were apparently being reorganized after the abandonment of their community settlement during the reigns of the Jewish kings, Herod the Great and his son Archelaus, who had turned nearby Jericho into a fashionable winter resort with luxurious buildings and amenities. Herod favored the Essenes at first, but it is quite impossible to imagine the initially good relationship as lasting for long, especially after the terrible earthquake of 31 B.C.

Essenes were not prophets in the old Israelite sense, nor were they evangelists in any Christian sense. Their stress was on knowledge, especially knowlege of esoteric mysteries of salvation. While they welcomed disciples, they apparently made no attempt to preach to the masses. Only the specially chosen few, they thought, could be holy enough to merit a favored place in the future kingdom of God. To John, who emerged from the wilderness to herald the word of God to the crowds, this lack of social conscience must have been quite intolerable.

He had been wandering in the desert, clad in a tunic of coarse camel's hair like the Arabs, living on a diet of locusts and wild honey, easy for him to procure and

Here's John—visualized by Suné Richards, whose camera pictured Women of the Bible *for* TOGETHER *last December. The chains symbolize imprisonment before he was beheaded by King Herod as reward to his ill-gotten wife, Herodias, for dancing by her daughter, Salome. The Bible didn't record Salome's name, but Josephus, a Jewish historian, did. It is perpetuated in a play by Oscar Wilde, made into an opera by Richard Strauss.*

rich in vitamins and energy. (In south Arabia I have often seen people eating locusts, both roasted and raw.) We may imagine him as constantly repeating and rethinking the words of the Prophets, which he doubtless knew by heart like any other bright son of a Jewish priestly family, until he could contain himself no longer. He had no illusions about himself; he was not the Anointed One (Messiah), he was not Elijah come to life again, he was not a great prophet himself, but only John, sent by God to be a forerunner of the Kingdom.

From the Essenes he had learned a practice known only under certain conditions among other Jewish groups: the ceremony of purification by water as a sign of inner purity. But while the Essenes purified themselves with running water on many occasions, John appears to have insisted only on a single ritual act of sacramental quality: "He went . . . preaching a baptism of repentance for the forgiveness of sins." (Luke 3:3.) The convert was not to be introduced into a new tyranny of endless purifications, but was to emerge from the running water of Jordan free from sin, ready to witness to the salvation wrought by God.

John refused to accept any merit under God in belonging to a "superior" race or religion. One can readily imagine his disgust at hearing the Essenes praise their own good conduct and excoriate "all the children of Belial." He was pointedly hostile to the clergymen and the theologians of his day, whom he scathingly denounced as "a generation of vipers," and gentle but firm in his demands on the common people, whom he commanded to share what they had with others.

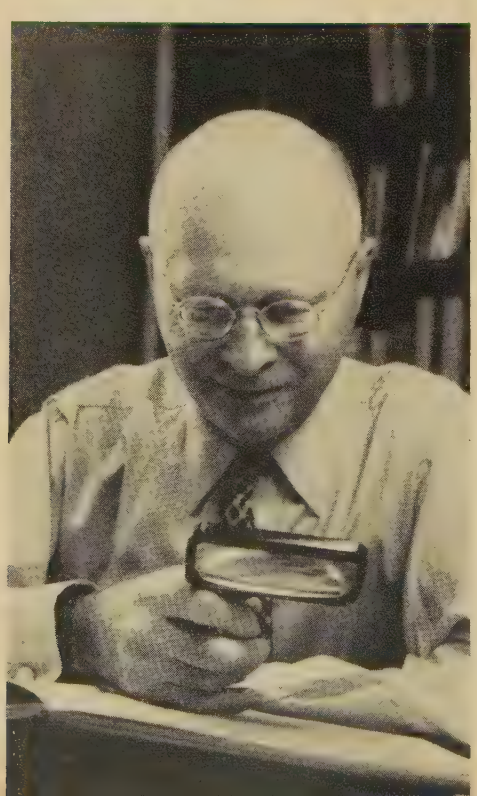
Like Jesus he showed special tolerance toward the hated tax collectors and police, without whom organized society was impossible. To the former, who often became rich from the proceeds of extortion, he said, "Take no more than is legally required"; to the latter (who served both as soldiers and as police) he forbade not only the use of violence and unjust accusation, but also gr

Seeing clearly the rapid approach of divine judgm on human wickedness, he did not spare his people he announced the coming of a Mighty One who wo baptize with "the fire of the Holy Spirit." (The us rendering "the Holy Spirit and fire" must be corre in the light of the syntactic Hebrew usage of the Qum Scrolls.) The Coming One will "clear his thresh floor, and . . . gather the wheat into his granary, the chaff he will burn with unquenchable fire." (Lu 3:17.) Within little over a century, the Jews of Palest and neighboring lands were to be utterly crushed several bloody revolts, lasting many years; Jerusal would not again be inhabited by Jews until many c turies had passed.

We shall never know the exact relation betw John the Baptist and Jesus. It was John who is s to have first recognized that the humble man of Nazar was the Anointed One, and the first disciples of Je Andrew and probably John the Evangelist, came to H from John the Baptist.

It is now certain that the teachings of Jesus, as ported particularly by the Gospel of John, were stron influenced in details by the Essenes. It is equally cl that John the Baptist was a true forerunner of Ch at the very points where the former broke with Essenes.

Later while John was in prison, he seems to h been much disturbed by the tales he was hearing of evangelistic activities of Jesus. Being a very hum prophet, he could not grasp the full meaning of tremendous movement which he had helped so nota in starting, a movement which was to light a devour fire throughout the earth and to shock mankind fr its millennial lethargy. As a true prophet he bowed the will of God and met his own execution as cou geously as he had denounced wickedness in high pla



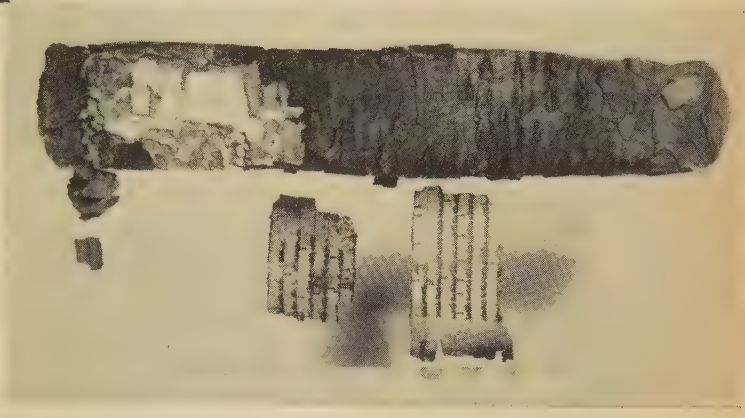
A Bible Expert— In Any Languag

JOHN THE BAPTIST is emerging from the haze of history a very real person—thanks largely to light thrown on his times by Dead Sea Scrolls. And to tell that story, we turned to Dr. W. Albright of Johns Hopkins University, at Baltimore, Md. You may call that he was introduced to readers of TOGETHER in March, 1 as one of our *Unusual Methodists*.

Born of missionary parents in Chile in 1891, he "rode the rods" as itinerant farm hand to earn his way through Upper Iowa Univers He is exceptionally gifted in linguistics, being able to decipher cu form tablets and ancient Egyptian hieroglyphics as readily as he re modern languages. Once he wanted to read a Swedish book—and so handily after studying that language for just two weeks.

Scholars the world over recognize Dr. Albright as pre-eminent biblical history. Yet he's spent so much time overseas, often at exca tion sites, that he's never been able to teach Sunday school!—

Here at Qumran in the wilderness near the Dead Sea lived the ascetic Essenes for two centuries. When forced to flee in 68 A.D., they hid their library in caves. The decayed scroll at right is typical of the remnants being found.



Christians watch with growing interest as

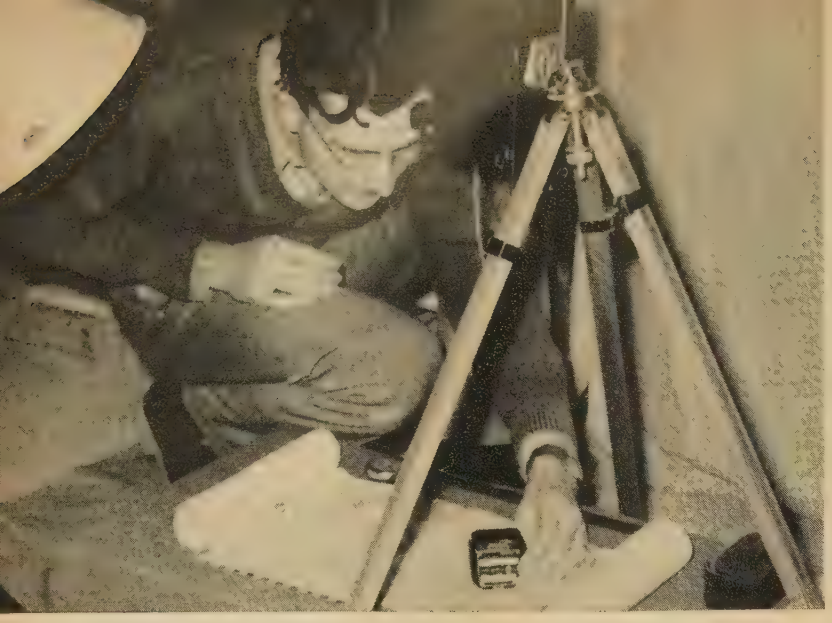
Scholars and Scientists Piece Out the Scrolls

A DEDICATED task force of scholars and scientists is waging a successful battle in Jerusalem to decipher—and preserve—the priceless Dead Sea Scrolls.

The manuscripts' antiquity was recognized in 1948 by Dr. John C. Trever, Methodist minister and professor of religion at Morris Harvey College, Charleston, W.Va. Since that day, biblical scholars, archaeologists, paleographers, and chemists of a dozen nations have been studying the finds, using such new scientific tools as radiocarbon, electronic machines, and infrared rays. Had the Scrolls been found 50 years ago, before such aids had been developed, many might never have been read.

Scrolls and fragments representing about 600 different works and all the books of the

At the Hebrew University, patience is the watchword as a priceless scroll is slowly opened.



Dr. John C. Trever copies the Essenes' Discipline.

Bible except Esther have been found. T
fragile leather and papyrus treasures, o
by Jordan and Israel, are painstaki
cleaned, labeled, and photographed,
placed under glass on worktables.

Decayed or brittle manuscripts are so
fully peeled open that it was many mo
before one was unrolled. The copper sc
were coated with plastic, then a del
machine sliced the layers apart.

When translations are ready, copies
be available to biblical scholars on both
of the Atlantic for study and compa
with other ancient texts [see *News,* No
ber, 1958, page 63], adding to man's gro
understanding of his Bible.

To protect the writings, Essenes stored them in jars like this.

Opening copper scroll. It was done so carefully that not even one letter was lost.

FATHER Has a Day, Too

By IRA M. MOHLER

IN THE half century since the idea first was conceived, Father's Day has come a long way—from a small, local observance to a national day of homage to America's dads. Fittingly, Methodist women have played a major role in giving birth to, and nurturing, the big day.

Let's turn back the calendar to early summer, 1908. In Grafton, W. Va., spasmodic efforts were under way to start an annual observance honoring the nation's mothers [see *She Started Mother's Day,* April, 1958, page 43]. And in nearby Fairmont, Mrs. Charles Clayton, daughter of a Methodist preacher and a pillar of the Central Methodist Church, had just approached her pastor with an idea: Why not hold a service honoring fathers?

Dr. Robert T. Webb was more than receptive: the idea struck him as excellent. And so, on July 5, 1908, Central Church held one of the first —possibly *the* first—Father's Day services in the country. Locally, it was an important event; nationally it created only a ripple of attention. But the spark of a great idea had been struck.

It flickered next far out on the West Coast in 1910 when Mrs. John Bruce Dodd of Spokane, Wash., wrote the Spokane Ministerial Alliance, suggesting that fathers be honored with their own day each year. The driving force behind Mrs. Dodd's request was the love she bore for her own father, William Smart, who had successfully reared six motherless children.

With the help of the YMCA, the Alliance promoted June 19, 1910, as Father's Day in Spokane. Next year, Chicago observed a day for fathers, sponsored by Jane Addams, social worker-founder of Hull House. Slowly other communities from coast to coast began to fall in line.

Then, in 1919, a Methodist schoolgirl, 15-year-old Kate Swineford of Drewry's Bluff, Va., conceived the idea of Father's Day in honor of her dad, superintendent of Beulah Methodist Church's Sunday school for many years. Two years later she persuaded Gov. E. Lee Trinkle to proclaim a June date as Father's Day in Virginia—and in 1932 the young woman (now Mrs. Walter H. Burgess, an active member of Trinity Methodist Church, Miami, Fla.) registered the National Father's Day Association, Inc., with the U.S. Patent Office.

Meanwhile, a Chicago businessman, Harry C. Meek, had been carrying out a Lions Club mandate to promote the day throughout the U.S. He visited Presidents Harding and Coolidge, but neither would proclaim a national observance for fear of commercialization. Mr. Coolidge relented sufficiently in 1924 to write Mr. Meek a letter saying, "Observance of this occasion is calculated to establish more intimate relations between fathers and their children, and also to impress upon fathers the full measure of their obligations." But that same year Congress failed to pass a resolution designating a National Father's Day —and, to this day, has never yielded.

A co-ordinated, nation-wide drive to win one special day for fathers was launched 23 years ago by the National Father's Day Committee. Settling on the third Sunday in June, it now selects a national Father of the Year and emphasizes one theme each year. In 1959 it is *Juvenile Integrity Starts in the Home* and the day—June 21—will be marked throughout much of the world.

Along the path of years the rose came to be chosen as the Father's Day flower, red for a living father, white for a departed.

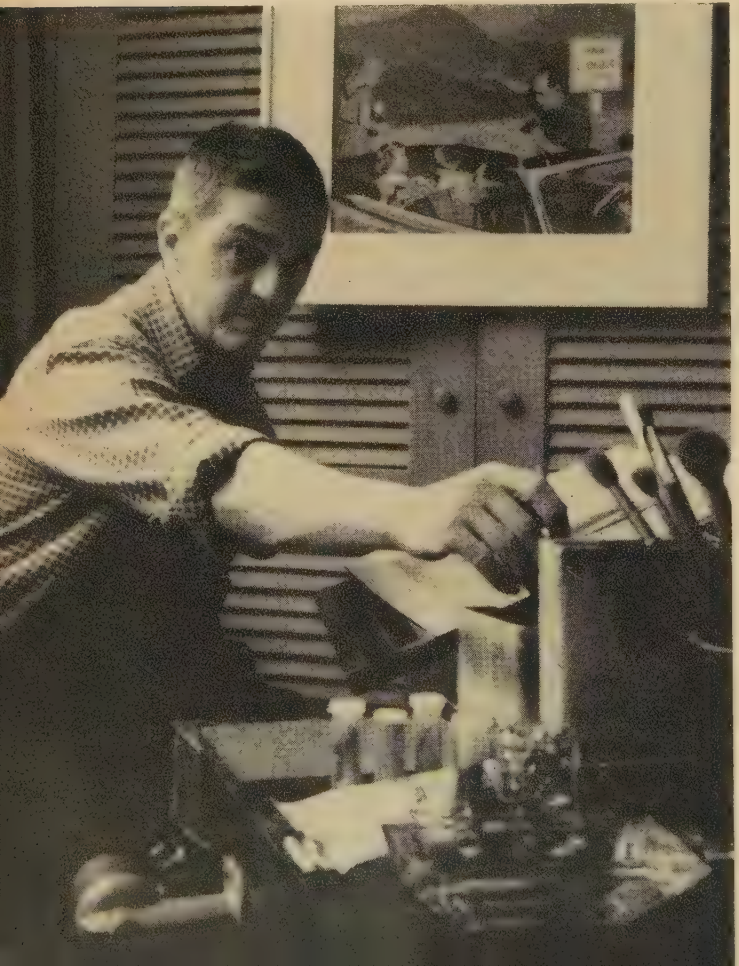
Typically, it is the enthusiasm of the youngsters which really makes Father's Day great. Not long ago, for example, one boy, confused about time and distance but not about his dad, explained: "My pop's tops not only on Father's Day but on the other 5,280 days of the year." But a Chicago girl spoke more accurately for thousands of others when she remarked about her father: "He shelters, feeds, and clothes me, and most of all he loves me."

No doubt she spoke for Mrs. Clayton, Mrs. Burgess, and all the nameless thousands who have worked to give father his own day of love and attention—the sort of love and attention he lavishes on his family all year round.

MISS AMERICA: Mary Ann Mobley, girl of beauty, faith.

MISSISSIPPI MISS. It wasn't long after attractive M
Ann Mobley had won the title of Miss America, 1
that she was back in her usual spot in the choir loft
the Brandon Methodist Church—singing a solo. Rea
in that Mississippi town, Mary Ann was always act
in MYF and Sunday-school work and had long su
regularly in the choir. Her natural charm won her
Miss Mississippi of 1958 title, then carried this 21-year-
Methodist beauty on to the Miss America crown, agai
competition from 51 other girls. Since then, her d
have been a whirlwind of public appearances—but
still sandwiches in visits to her home city and chur
When she relinquishes her crown this fall, she v
return to the University of Mississippi. Next: a car
in TV or musical comedy. Throughout the M
America competition Mary Ann wore a mustard-s
charm bracelet, presented by a Sunday-school teach
as the outward symbol of her faith. Asked to put t
faith in words, Miss America summarizes: "You
do anything that you want, if you want it badly enoug

Unusua



COVER CREATOR. Many a Methodist has graced
covers of *The Saturday Evening Post,* thanks to b
commercial artist Dick Sargent. A member of F
Methodist Church, New Rochelle, N.Y., Sargent of
uses fellow churchmen as models for his cover paintin
Last January, for instance, 20 members of the You
Adult Fellowship staged a day-before-Christmas sh
ping scene in the parish house, set up as a departm
store with props from Macy's. And this spring he pla
a former First Church minister "in the bleachers"
one of his baseball-game covers. In still another,
Finance Commission chairman and his wife are sing
from a hymnbook. Preparing to paint that scene, Sarg
considered joining the church choir to study sing
grimaces, but backed out when reminded he would h
to pass an audition. Heading a family of five ac
Methodists, Sargent has been painting *Post* covers si
1952, working in his Eastchester, N.Y., studio-ho
There he has a standing assignment for his wife
former art student, and sons Anthony, John,
Thomas: "Help me meet my deadlines!"

POST *PAINTER: For*
Dick Sargent, Methodists make covers.

TEACHER TRAINER: Mathew Wakatama works at grass-roots level on African campus.

PIONEER WITH A PURPOSE. In racially tense Africa, Methodist educator Mathew Wakatama is blazing a trail of peaceful co-operation. As head of Old Umtali Mission's Higher Teachers' Training Program, he holds two significant firsts: He is the first African in Southern Rhodesia to be appointed to such a high educational administrative post—and the first African known to have Europeans working under his supervision. Wakatama is a product of Methodist missions. His early education was in the Waddilove Mission; after further study, he became headmaster of Nyadiri Mission. While there, he received a Crusade Scholarship and, with his wife and younger children, left for London where he earned his master's degree in education. In addition to his strenuous school schedule, Wakatama—who has seven lively youngsters at home—finds time for Methodist youth work. His major goals now: to further the education of promising students and to work hand in hand with representatives of both races in pouring oil on the racially troubled waters of the Dark Continent.

Methodists

On our church rolls are many interesting men and women—like these.

HILLSIDE HIKER. When the regular Brunswick, Md., newsboys complained that the hilly sections of town were too steep for them, 81-year-old Mrs. Mary Douglas came out of "retirement" to take over the leg-stretching route. Since then, every Thursday finds her delivering *The Blade-Times* to 80 hill-dwelling customers. Walking from 8 A.M. till 4 P.M., Mrs. Douglas takes no time out for lunch or coffee breaks. She travels over 10 miles and makes only one refreshment stop—with her best friend, who gives her a cool drink of water, midway along the route. Mrs. Douglas' "special equipment" for the job includes a canvas carrying bag, a sunbonnet, and a well-worn pair of flat-heeled shoes. Among her customers is the Rev. J. W. Seay, pastor of the New York Hill Methodist Church, where Mrs. Douglas teaches Sunday school every week. This super-active grandmother "retired" five years ago after 60 years of Salvation Army service—but continues to work in its fund-raising drives and similar projects. Head of a five-generation family, Mrs. Douglas makes one proud claim: "I can walk the legs off my great-grandchildren."

SUMMIT SCALER: Mrs. Mary Douglas takes 10 miles of hills in her stride.

Our neighbors regard us as a nice couple with a pair of healthy sons. How many would change their minds if they knew my husband and I had been in prison?

Shall We Tell Our Children We

By GLORIA SHELBY *as told to* **GEORGE BARKI**

HOW DO YOU tell your children their parents are ex-convicts? I scrub my sons ready for school in the morning, and the pain of fear shoots through me. We will have to tell them soon or someone else will. What will they think?

Will my boys understand when I tell them I was arrested for murder and that their daddy is a two-time loser, convicted of burglary and grand theft?

Can we explain to them how God and love can grow out of ugliness and crime? My husband and I know we have been blessed with a miracle. But miracles aren't easy to explain.

Especially when son Jimmie points a toy pistol at his brother John and shouts: "Blam! Blam! You're a bad guy and I killed you. You're dead. . ."

I pointed a pistol at a man in a bar several years ago. But it wasn't a toy pistol. I killed him.

I remember how he clutched his side and stumbled out of the place. How the jukebox kept playing. The shocked faces around me. The pistol in my hand. The police. The reporters. And I remember walking past the gates, into the state prison. At that moment it seemed my wh life had been lived as a preamble prison.

I was a young, divorced mot of two small boys. I was a girl kno for her drinking, her good loo and her mistake in taking up w one of the fellows who hung arou a bar.

I will not reveal my name the real names of others in my f ily listed here. My friends know w we are. Our minister and his w know who we are. And the po know who we are.

But the woman who handed

k-Convicts?

a prison uniform when I checked in knew me by a new designation—a number!

"Here are your things," she said, "and here's your number." I was handed a short stack of denim skirts, shirts, and jeans. The matron was friendly. But the prisoners treated me like a leper.

They had me pegged for a drinking woman, a coldhearted killer. In the weeks it took for "the freeze" to thaw, the only thing that kept me going was the hardening I received from the troubles that had led to a cell in state prison.

I was four when my father died and my mother was left with several children. I quit school in the seventh grade; at 20 I married a serviceman. When our divorce became final, I had two boys. There was a job open in a suburban restaurant and bar. I took it. Soon afterward I met the young man I was later to kill. Nothing he did to me justified my taking his life. But I took it.

In court, I pleaded guilty to voluntary manslaughter and the judge set my sentence at two-to-ten years. My long-suffering mother took my boys. She told them I was in the hospital.

Prison is hard on a man, but even harder on a woman. She misses home and family more sharply. One of my prison friends used to remark often, "If I could only take my little girl in my arms just once a week, I'd let them double my sentence."

It was during my first night in prison that I discovered God. I was lying in the darkness, crying silently. I realized I had gone as far as I could go in my life of sin. I would have to change, somehow, or my two little boys would be lost. There was no one to talk to.

From my cot I could see across the prison aisle that separates the cell block from the high windows of the prison building. And I could see a small patch of sky. I just started praying.

I don't know how long I prayed or my exact words. But I remember the results. I remember feeling God's presence in my cell—and I think I could almost feel him touching me. I know he told me he would help me find the way. For the first time in years, I slept peacefully.

In my free time in those early weeks I wrote a few letters, some to Fred, a boy I met while in county jail—the man who now is my husband. We had met while both of us were awaiting trial. The men's and women's cells were separated by an air chute and we spoke across it. I was impressed by his good manners. He seemed too nice to be in jail—until I remembered that I once would have thought myself too nice to be in jail, too.

After exchanging a few letters with him, I stopped. It all seemed futile.

My most fortifying contacts with the outside were the regular visits of my pastor and his wife. Following one of these visits, I decided to help teach the Sunday-school class that met in the women's prison. I know my teaching wasn't the most skillful—but it was effective. The girls told me they could believe me a lot easier because they knew I wasn't a do-gooder. I told them how Christ had helped me. They needed that help, too.

Finally, my parole came through. There's no accurate way to tell how I felt when I walked out the front gate on a warm summer day. The world seemed wider and higher and bigger than I ever remembered it. I had been in prison two years.

Jimmie and John came running up the walk to meet me. "Here's Mommy!" they yelled. "She's not sick any more." I threw my arms around them and loved them so hard I thought I'd die.

I wanted to pick them up and run just as fast as I could into the wide, high, wonderful world—to get away from the nearness of prison and the trouble I had always known.

But I didn't. And I'm glad.

We live now in a pleasant apartment. Our neighbors regard us as a nice couple with a pair of healthy, adventurous sons.

Sometimes I wonder how many of them would change their minds if they knew my husband and I had been in prison. Would *you* want ex-convicts for neighbors?

"Let's not crowd our luck," Fred says when I suggest we tell about ourselves. "We're getting along. Let's leave it that way."

Last fall we celebrated our wedding anniversary. We observed another anniversary recently, too—that of our release from state prison. My husband served a total of almost four years. But now, to use a popular expression, we're going straight.

Actually going straight is easier than most convicts think. But it is much more difficult than other people could imagine. Fred and I are helping each other.

From our first meeting, Fred and I had more in common than our state-supplied clothing. I sensed in him a deep desire to live right and to escape the influences that had led him to prison.

When I was first paroled, Fred phoned me and we started dating;

four months later we asked our parole supervisor for permission to be married. He looked at us long and hard before he started talking, warning us about the pitfalls in our path. Finally, though, he smiled.

"If any other two people with your records would have come in with a request like this I would have turned them down cold," he said. "But you kids have something few people have. I think you're finding out about faith."

Fred found us an apartment. I took my sons from my hard-working mother. For the first time in my life I had a place of my own with my family around me. As I think about it, I believe that three factors have contributed to make our marriage a success. We are in love. We are both working hard to make our way. And we have found a great source of help we never appreciated before—our church.

My first visit back to the church after my parole was something I will never forget.

I was paroled late in the week. When my pastor's wife came to accompany me to church, my first reaction was to beg off—to give myself a chance to "get adjusted." Actually, I was afraid to meet people. But I went, and it was wonderful. My friends didn't go out of their way to avoid mentioning my prison experience. But they didn't dwell on it, either. Most of them accepted me as I was—a girl who had found her way back from a jungle of mistakes.

Today, many of our free hours are spent with our church friends. I am a counselor to a young women's organization, a substitute Sunday-school teacher, a group leader, and a social chairman. I was elected recently to the church election committee.

Fred also is a substitute teacher for the adult classes and often teaches Sunday school at the juvenile detention home. He is a training-group captain at church. Our church friends are giving us what ex-convicts need most—trust and understanding. We thank God for the people I grew up with—the folks who stood by me in prison and who helped us readjust when we got out.

Fred has a good job now and we're getting along splendidly. I think he and I are less likely than most people to go off the deep end. We realize we have been given an opportunity for a new life. We have traveled a route we know cannot be traveled twice.

My biggest concern remains for my boys. I want for them what every mother wants for her sons. I want them to grow up honest and clean and capable and proud.

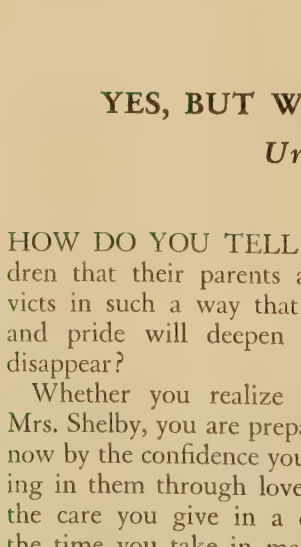
How proud can they be when I tell them their mother and father are ex-convicts? Are they old enough to understand? Are people at any age able to accept a person for what he is, rather than judge him by the mistakes he has made?

"You never get over the hump," Fred said the other night. "You just get to know the hump is there. You try to make climbing it worthwhile."

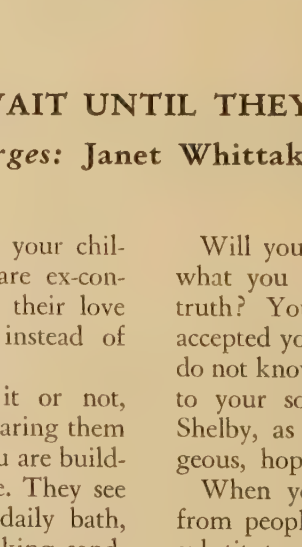
And that, I guess, sums it up.

MIDMONTH POWWOW

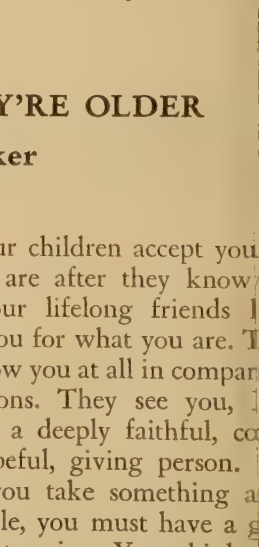
READERVIEWS
From 3 Methodists



Janet Whittaker
SCHOOLGIRL
Glen Ellyn, Ill.



Della Brown
HOUSEWIFE
Arlington, Va.



Dr. John B. Oman
MINISTER
Minneapolis, Minn

YES, BUT WAIT UNTIL THEY'RE OLDER

***Urges:* Janet Whittaker**

HOW DO YOU TELL your children that their parents are ex-convicts in such a way that their love and pride will deepen instead of disappear?

Whether you realize it or not, Mrs. Shelby, you are preparing them now by the confidence you are building in them through love. They see the care you give in a daily bath, the time you take in making sandwiches after school, and the love you show in a good-night kiss. The faith you feel is transmitted to them every time you take them to Sunday school. You tell them through working and playing together. Words tell little. Emotions shown through actions tell volumes.

Will your children accept you what you are after they know truth? Your lifelong friends accepted you for what you are. do not know you at all in compar to your sons. They see you, Shelby, as a deeply faithful, co geous, hopeful, giving person.

When you take something a from people, you must have a substitute to give. You think when you tell your sons their par are ex-convicts, you will be tak away their pride in you. But w is pride? It is recognition of existence of qualities which one mires. Who doesn't admire cour or faith, or repentance, or love

No, when you tell them the tr

ou will not take away, you will add. ou will supplement all you are ving them with the courage you und in overcoming your mistakes d misfortune.

Most parents can tell their chil-en what not to do because they ve been told it is wrong. But you n tell them what the consequences crime have been in your own life. his will to change a way of life is nother essential quality you can ve them. They are too young now comprehend all that has happened you. It would be nearly impossible r them to realize that the strength u have shown in developing your w way of life greatly overshadows e original weakness displayed in ur mistakes. However, if you wait, meone else may tell them—and u know how cruel children can . I should say that with the family fe you are giving them—based as is on love, work, and faith—12 or would probably be the best age r you to tell them.

After explaining the whole ex-erience to them, have them read ur article. It was so moving and xpressive that no reader could help ut feel admiration for you.

TELL THEM BEFORE OTHERS DO

Says: Della Brown

THE FOUNDATION on which very child's security is built is his ertainty that his parents love him nd that he, as one of the family, an share in family confidences.

Each day this mother delays in elling her boys of the tragic past, he runs the danger of having some nkind person reveal it and perhaps ven taunt them with it. Such a blow ould be followed by their sad ques-ion, "Why didn't you tell us first?"

Children reflect parents' attitudes. hey are resilient and can stand erious troubles if they know their arents are not defeated by them. hen this woman tells her story to he boys, she should pray for help to lo it in such a way as to convince he children that she and their step-ather have overcome their past and hat they now are good people. She should tell the boys that she and her husband know God has forgiven them. She should also explain they have paid fully for their mistakes and will never break the law again.

This story should be told casually. An opportunity will surely arise when she can say to the boys, "You are old enough now to hear something about your parents which we feel you should know."

As a mother, she may be tempted to relieve her own mind by pouring out all the facts at once. For the sake of the children, she should not. The parents should talk over in advance what details the children need to know at this time. It could only hurt a sensitive child to be told, for instance, of such horrors as those dreary days behind bars.

Telling this story once may not be enough. The boys may need to be reassured that their mother will never have to be punished again. As the children grow older, additional facts should be told them—and they should be warned of the harm which comes of doing wrong to others.

I believe family solidarity will be strengthened when these parents tell their children of the mistakes which brought so much sorrow into their own lives. Some day, when the boys grow older, they will understand and appreciate the sound character which enabled their parents to rise above the cloud of prison and become useful citizens.

USE AN APPROPRIATE METHOD

Advises: John B. Oman

IT IS APPARENT that this mother wants to tell her sons about their stepfather's incarceration and hers rather than have them learn of it from someone else. This is good. However, her obvious anxiety about it, including the "how to," may cause her to use an inappropriate method and timing.

When children are not sufficiently included in the family to know its past and are not aware of their parents' plans for the present and future, they are apt to become insecure. And to learn of their parents' past from an outsider could be a more traumatic experience than being told by the parents.

Before telling these boys, the father and mother need to feel that not only has God forgiven them, and not only have they paid their debt to society; they need, emotionally, to have experienced self-forgiveness and self-acceptance. Otherwise their tension and guilt feelings will be transferred to the boys in the form of free-floating anxiety.

This mother not only is fearful of what telling the boys will do to them, but she is equally fearful of their rejecting her. To overcome these fears, she needs verbal assurance on an emotional level. To accomplish this, she needs only to ask herself if there is anything that her boys could do that would cause her to reject them. A normal parent will never reject a child. Therefore, it is reasonable to assume that a child's love for his parents is comparable, and that regardless of past misdeeds the child will still love his parents and accept them.

One of the most helpful things parents can do in assisting their children to mature properly is to let them know that Mother and Dad make mistakes, too. Boys and girls learn to be men and women from their fathers and mothers. In seeking to emulate a "perfect" parent they become defeated and loaded with guilt feelings for not being able to measure up. Therefore, it is reassuring to a child to find that his parents can make mistakes. Their errors do not reduce his love and admiration, but serve as a motivation for him to live at his best with all his mistakes, and cause him to feel that he, too, will be loved and accepted.

One technique this mother might use would be to read or tell them the story of this article and get their reaction. If they show rigidity and unwillingness to accept such parents, this would be her clew that she needs to teach them the non-judgmental philosophy of forgiveness and acceptance before revealing she and her husband are the actual mother and father in the case history.

She will, I feel, be happily surprised to find that her attitude has been "caught" by, if not formally taught to, her boys.

A polio-stricken youth learns a great truth about today's young people.

Teen-agers Are Good Risks

By TOMMY ROBERTSON, as told to H. B. TEETER

WHEN THEY TOLD me I could leave the hospital, I was so excited I hardly slept. After two years as a polio patient, I was going home for good! From iron lung and chest respirator, I had graduated to rocking bed and wheel chair.

The doctors and nurses had done all they could for me—they had saved my life. That, in itself, was almost a miracle. I would return to my home in Mission, Tex., paralyzed from the neck down. I could move only my head. But my mind was sound—and I was determined to live.

During that last night in the hospital at Harlingen, Tex., some of the old doubts came back. My thoughts keep turning to the kids I had known from childhood through grade school. They were living now in a faster, more active world than I could ever share with them. How would they welcome me, a 17-year-old in a wheel chair? Would they pay a few courtesy calls, hiding their pity behind forced cheerfulness, and then drift away?

It was April; the kids were busy in school. My best friend, George, came over the first day and we talked a long time. He had grown into a tall, handsome six-footer while I had been away. Melania came over—as she was to do every Tuesday—and rolled me down to see a movie.

Other boys and girls came to visit in the evenings and we spent a lot of time chatting, looking at TV, listening to music. When no one was looking, I watched my friends for signs of change in their attitude toward me. There they were—the boys growing bigger, the girls prettier. While I, who had once been an active 15-year-old, couldn't move my arms or legs. My 180 pounds had dropped to a skinny 80.

That fall, when school began again, a wire was strung between my home and my classrooms at Mission High School so I could hear and be heard. From the first, the teachers treated me as a regular student. I had to be alert, not knowing when a question would be thrown my way. Once, when my English teacher asked me about some word in a sentence, I recited from the wrong sentence.

"Tommy Robertson," came the voice over the speaker, "you get an F for this period. You are not paying attention!"

In the merriment that swept the class I detected the laughter of some of my buddies—who probably hadn't been paying attention, either!

In those autumn days, Clark came by often to push me out to the football practice field. Once I had made big plans to try out for the team, but I'd never have the chance now. In the evenings, George came by to prop me up in the car and take me for a ride. Occasionally, we'd pick up a car-

My friends were never
preoccupied that they forgot
Selfish and thoughtle
Not these ki

oad of boys, sometimes several girls. Now and then I was even asked to ccompany a boy on his date—until ne got serious and preferred to be lone with his girl.

Because they wanted me to be one of them again, they encouraged me o ask a girl for a date. That was ard for me to do, but I finally summoned the courage. I guess Peggy was my first real date. Usually we'd go to a drive-in where we'd sit around and talk and see all the gang.

It was at times like these that my friends unwittingly showed me how much they had learned, without my telling them. How I wanted my legs and arms moved, for example. When we ordered food or drinks, they knew how to feed me with almost professional skill. And I can tell you it's an unusual feeling to have a husky high-school athlete feeding you with a spoon, as if you were an infant! Once, believe it or not, these fellows even took me with them on a rabbit hunt!

Mother and Dad appreciated the kids as much as I did. The doors were always open to them and unfailingly there was plenty to eat on hand.

It was about this time that my condition, and what those loyal friends were doing for me, reached the attention of then-Governor Allan Shivers of Texas. Before long I got the breath-taking news that he and the President of the United States would stop by my home for a visit!

That Sunday morning I was in the front yard playing checkers with Willie, the boy who bathed me, gave me exercises, and did all the other things most people do for themselves. The President drove up with the governor after U.S. Secret Service men had planted themselves in the yard and street.

When Mr. Eisenhower sat down beside me, he said it had been a long time since he had played checkers—and he kidded me about losing to Willie. I asked him if he were going fishing, and he said jokingly that he didn't think there was enough water in Texas.

Of course, my friends drove by later to find out all about Mr. Eisenhower's visit.

"I guess you were tongue-tied when you met him," said Ann Ellen.

"No," I told her, "he made me feel at ease at once. He seemed like a friend I had known for a long time—like you kids."

That was the day my little brother, Bill—now a teen-ager himself—proved he's a budding businessman. He made each kid pay 10 cents to sit in the chair where Ike had sat!

Yes, teen-agers are wonderful. I know they can be the most unselfish people in the world—if you give them half a chance. The next time you read about juvenile delinquency, remember the kids of Mission and what they did for me.

These are the same boys and girls who visited me often in the hospital at Harlingen, some 40 miles away. They'd come and talk to me through the window, giving me all the latest news from home. I knew then that they were hiding fear inside themselves, but not once did I see a look of pity on their faces. They chatted on gaily, telling me who dated whom, or, as they once did, that the SMU football team was sending me an autographed football—the one they used to beat Texas.

In this way my friends made life

Dr. Nall
Answers Questions
About

Your Faith and Your Church

Existentialism—what is it?

This term is hard to define because it covers a wide range of philosophy, both Christian and non-Christian. The heart of it is this: an existential experience is a direct, firsthand experience, an encounter that allows for no intermediary, whether that experience is in riding a horse or finding new evidence of God's love. What is existential, in Paul Tillich's phrase, is that which "gets under the skin."

Although everything that is existential in religion can be found in Job, Ecclesiastes, and the teachings of Jesus, most present-day notions go back to Soren Kierkegaard, who protested against treating ideas as though they were the same as reality. The person who thinks "race" when he sees another person of a different color, or "nation" when he encounters someone who speaks another language, is guilty of this "ideology."

In religion this has special application because we are continually tempted to substitute "belief about" for "faith in," when we think of God. Remember Abraham: he "met God face to face and became the friend of God." Remember also Jesus, who did not say, "I teach the truth," but rather, "I am the Truth."

But the Existentialist is often inclined to go overboard in his concern with what exists here and now. He sees bitterness and hatred, doubt and despair, and he may conclude that life has no meaning and no future.

There are "moments of truth" in Existentialism, but only when they reveal, hopefully and purposefully, our need of God.

Is my minister's 'call' different from mine?

Not in the sense that every Christian is called, as Paul says (2 Timothy 1:9), according to the power of God who saved us and "called us with a holy calling." This call is the advantage the Christian has, and his job is to live his life worthy of this calling.

Sometimes you meet a church member who says, "I'm not interested in becoming a saint. It will be all right with me if I barely get into heaven." Forgetting the silly idea of heaven implied, that idea simply will not work. If we refuse to advance, we have already taken a step backward.

After all, the minister is only a Christian layman who has been called to certain duties. His ordination sets him apart and he is expected to continue his study and discipline and rounding off the rough edges of his personality so that he may increasingly become God's workman "who needeth not be ashamed."

There is a division of labor in the Christian fellowship and we ought not all try to do the same things. Plowing and preaching are both callings of God; preaching is only closer to God if the preacher makes it so.

Readers' questions are answered in these columns every month by Dr. T. Otto Nall, editor of The New Christian Advocate, *who has devoted more than 36 years to religious journalism in the U.S. and abroad.*

so wonderful that I could forget
things I couldn't do. These te
agers, I'm sure, are just like sco
of youngsters in your communi
They are filled with life and vig
and are always looking for new
periences. Despite this, they w
never so preoccupied with their o
pleasures that they forgot me. TI
never left me out. Selfish a
thoughtless? Not these kids!

I graduated, by wire as it wo
with my class. It was a proud m
ment for me when Dad pushed
wheel chair up the platform wh
I received my diploma.

But graduation meant some
farewells, too. As one after anot
went off to college in the fall, I h
some bitter pills to swallow. L
them, I had dreamed of going
college. Now that was no longer p
sible. I kept looking ahead to va
tions, when they all came back, sh
ing their good times with me.

Meanwhile, I had to decide w
I would do with my life in a wh
chair. I talked it over with
friends, my parents, and my pas
at Mission's First Methodist Chur
Believe me, there isn't much cho
for a fellow in a wheel chair. I beg
taking magazine subscriptions a
since we live in a big citrus-produc
area, I began what has proved to
a successful gift-fruit business.
operate an electric typewriter by
stylus held in my mouth. Now
my business, as well as my soc
life, I am meeting new friends
the time.

It has been eight years since
entered the hospital. My teen-
friends of those days are no lon
teen-agers. I have reached voting
myself and can watch other te
agers coming up. They're fine you
people, too, just as willing to be k
and helpful as were my friends.

Teen-agers taught me somethi
Being whole in body is not the de
ing factor in happiness. Had it
been for their cheerful conversati
their goodness and kindness, I do
believe I would have survived. T
gave me something modern medic
could never give me. They g
themselves. They made my worl
good world. They can help m
your world a good one, too, if
will treat them with understand
love, and trust.

Try it. Teen-agers are good ri

So You're a Widow Now

By ERNA OLESON XAN

In the quiet of an Arctic sunrise she found peace—and new happiness.

IT WAS my first trip without him. I was standing at the rail of a white ship far out in the Arctic Ocean, while the midnight sun's burnished disk shone in unearthly splendor. All our lives John and I had talked of seeing this wonder, yet here I stood, alone. As I watched the red-gold light sketching the wave's crest with fire, the sun began to rise; night had become morning. At that moment something happened—joy re-entered my heart. And you, too, if you are grieving, can be happy again.

Recovering a vibrant interest in life is not easy. It will take some doing on your part. There will be seven steps to climb. Back there at the fork of the road you parted from your husband. The roads will come together someday, but for awhile you will walk alone. You cannot spend this time in self-pity and mourning, for there are things to be done along the way. But first there are seven steps to a new happiness.

Step One—*Accept the Situation.* It is natural to give up in sorrow, or to rebel against fate, to weep until you are bowed down. But your beloved cannot come back. It is up to you to accept the situation.

Be patient with your tears as you go, for they are part of the healing process. It may take six months before the stunned feeling leaves you. But things will become better; they have for other widows.

Step Two—*Shift Your Dependence.* Of course, you depended upon your husband—your comforter, protector, provider, and guide. You leaned on him; now he is gone.

This is a terrifying thought, but there is a real answer. Pray that God will step into your life. Do you want the unbearable sting of sorrow taken out of your heart? He will send a healing balm that will soften the

grief. I cannot explain it. I only know he has done it for others, and for me.

Are you afraid? In God you have a real defender. Once on a dark night my car stalled near the top of a steep, deserted hill. Nothing I tried would start it; I hung suspended, held only by the hand brake. I upbraided myself for being in such a fix, but that did not start the car. I uttered a prayer. Almost before I had finished, lights rounded the bend and a car drew alongside. It held two of my oldest friends whom I had not seen for half a year. Coincidence? Not to one who has taken God as her defender.

ARE you afraid your money will run out? God knows that you need food, clothing, and shelter. I asked a poor widow once how she had managed to raise two children and put them through college. She replied, "Every time I came to a stone wall, there was a little hole to crawl through."

Yes, God can really take a husband's place. He has helped me to earn money and to conserve my resources. With him as your guide, you, too, can launch out on your new life with complete confidence.

Step Three—*Take a Trip.* If you stay where you are, the wound will be torn open every hour. It is only fair to your whole being to get away. Go see the farthest-off relative. But do your crying in private. Force yourself to enjoy things.

I was fortunate that my farthest-off relatives lived in Norway. The new sights and sounds were a healing diversion. Aside from this, there is an amusing facet to traveling a long distance: People take you for a much more important person than you are, for glamour hangs about a "faraway visitor." I was a heroine in Norway.

This trip dropped between me and my sorrow a beautiful curtain of memory. It made me see for the first time that I could have a portion of joy without the one I loved.

Step Four—*Settle Down.* The traveler's checks will get alarmingly low and you must turn toward home. What home? Where shall you settle down? Some widows have houses to go back to. I did not. I was thoroughly convinced that I must go back to the city where John and I had lived. There were our friends, church, and the college where he had taught.

Some widows go to live with their children. If one is helpless, perhaps that is the only thing to do. For anyone with good health and even a small income, it is best to be independent.

A woman should never be separated from her kitchen. There are few joys in life greater than to clean house, bake, cook, and then see the children come running up the steps. Remember, they, too, have been bereaved.

Step Five—*Get Something to Do.* You cannot sit and twiddle your thumbs between their visits. Before you know it, you are standing in front of your husband's picture, crying again. Whether you need it financially, or not, go to work.

When my husband was alive, I was his confidential secretary. He called me a "humdinger." Who else I thought, would want a "humdinger" in bifocals? Here I was utterly mistaken. No less than nine positions were opened to me, everything from teaching in Africa to secretarial work for young doctors. It was bewildering, so I asked God what to do. The answer was not long in coming. I heard that the college alumni office was in desperate need of clerical help. It was just what I needed.

We widows have to watch something here. It is easy to slip into a rut of work and sleep. We must go to concerts and shows once in awhile, and have friends in for dinner. There must be a little time for reading and an occasional weekend vacation.

Everyone needs a hobby, too; widows most of all. Otherwise the evenings are lonesome. Some widows take up painting, others clay modeling or sewing. There must be something one cannot wait to get home to do.

Include "something for others" in this step. No one can live for herself alone and be content. When my husband died, I felt that my big work on earth was done. Now I would do what little things I could to make people happy. I asked God to show me where I would fit best.

The "little thing" that turned up was a group of teen-age girls in a missionary auxiliary. This, too, was what I needed. Had I not just raised a lively girl myself? It was soon apparent that it was my job to im ment their plans for helping peo If we studied the Indians, wanted to make skirts for the to wear to church. At Easter, we f find clothes for 10 welfare chil and give them an Easter egg h They found the need; I helped p across. It was like having my daughter back again, multiplied nine.

For them I had to take Step S *Improve the Personal Appeara* You have to keep on your toes w you are out with teen-age girls, a fat, slovenly widow has no fluence. True, there is no one at h to give the wolf whistle when dress up. But remember, you bear your husband's name and yet do it honor. Let nobody say, there was to her was him."

Step Seven—*Make the A Adjustment.* I did not know it there until I stumbled upon it. day I was dusting my apartm and came upon John's portrait I looked at him, and he at m wonderful thing happened. All s of affliction faded from me and so thing seemed to say, "This is a fectly normal situation. One o had to go ahead."

A normal situation—was that final adjustment? Of course it Our marriage vow had foreseen "till death do us part." We are customed to thinking that pleasant things are normal. But storms are normal and have place. So widowhood is a par normal life and not a punishm I thanked God that day that I, could make a home alone, was one that was left.

WHEN you have climbed t seven long steps, you will find y self on a new plateau with wide splendid vistas. There are exc things in this new world. The dren and grandchildren are t for all living things are on the ward climb. Your women friend there, and women can have times together.

Best of all, you are a new pe for you have found that you stand on your own two feet. Life done its worst to you, and with G help you have come through. midnight sun is close to dawn

Three Historic Methodist Churches

I *Lovely Lane, Baltimore*

ONLY 175 years ago—on Christmas Eve, 1784, to be precise—leaders of Methodism in America met at a little meetinghouse in Baltimore (above) to organize their "societies" formally into a church. (A special issue of TOGETHER next November will commemorate that history-making event.) Here we tell the colorful story of three historic meetinghouses that played important roles in Methodism's formative days.

Lovely Lane Church in Baltimore today bears no resemblance to the original. The modern church was designed by the famous architect Stanford White and critics acclaim it as the "purest example of ecclesiastical Etruscan architecture in the United States." It was first used in 1886. Pastor of the church, on Saint Paul at 22nd Street, is the Rev. Kenneth Ray Rose.

All three churches, with their priceless relics of Methodism, might well be included by Methodists on any vacation tour of the Eastern Seaboard. All three are more than monuments to the past, more than museums housing cloistered Methodist treasures.

Lovely Lane's stone tower soars 165 feet above Baltimore's row houses.

Museum of Methodism: many Lovely Lane relics go back to the first circuit riders. It is especially rich in old diaries and journals.

Bishop James H. Straughn, retired, stands the Strawbridge pulpit, believed oldest in the U. He's talking to Pastor Kenneth Ro

Two centuries of Methodism separate Susan Rose, 4, from Francis Asbury, who once used this chair and table. With her is trustee E. Waugh Dunning, descendant of pioneer Bishop Beverly Waugh.

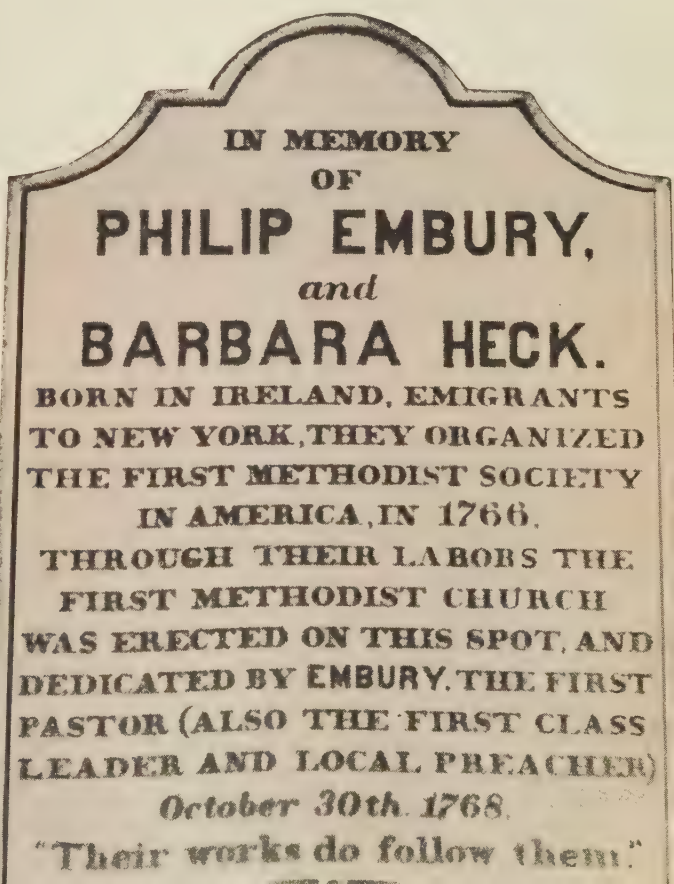
Two years before John Street Church was built, Embury preached to neighbors in his home.

Three Historic Methodist Churches

2 *John Street in Old New York*

WHEN NEW YORK'S little Methodist society built the first church on John Street in 1768, the city had a population of only 15,000, almost half Dutch. To finance the building, the struggling group of Methodists needed help—and they got it. Preachers in England sent 50 pounds; Philadelphia Methodists—yet to have a church of their own—raised 32 pounds; Captain Thomas Webb, a British soldier who preached on alternate Sundays with Philip Embury, subscribed 600 pounds. Embury was virtually a one-man staff. Like several other early American Methodists, he came from Ireland, where he had been converted.

Time, and the inroads of the world's greatest concentration of steel and stone, have dwarfed—but not shouldered aside—the little church at 44 John Street, today near the heart of New York's financial district. The pastor, the Rev. Arthur Bruce Moss, genially welcomes visitors to the present structure, which was built in 1841 and has become one of Methodism's most beloved links to the past.



This plaque at John Street Church recalls Barbara Heck and her cousin, Philip Embury. It was her appeal to him that launched his American preaching career.

Old John Street, 1768, by Joseph Smith. From a painting owned by Miss Ethel Howell (reproduced from As You Pa

Busy workers find noon-hour sanctuary in old John Street Church.

A REFUGE for quiet meditation and worsh
amid New York skyscrapers is the first Me
odist-owned church property in the United Stat
Built 191 years ago and first known as Wes
Chapel, John Street Church is an extension
the work started in 1766 by Philip Embury,
Irish teacher, carpenter, and lay preacher. Th
year, too, colorful, one-eyed Captain Thom
Webb, sword across his Bible, preached in
hired room near the barracks where he serv
as an officer of the British Army. Later, Embu

nshee). This painting is valued so highly for its historic interest that it was exhibited at the Brussels Fair.

and Webb preached on alternate Sundays in the structure of rough stones, backless seats, and high pulpit. Two buildings preceded the present one, but the pulpit Embury built for himself is still in use in the prayer room. Here, too, are found originals of rare paintings of John Wesley reproduced on the inside cover of this issue. Today the General Conference helps maintain old John Street Church, the only Methodist church so organized and controlled. For future generations it will remain "an open house of God."

Visitors see the Embury Bible and John Wesley's ancient clock.

3

St. George's, Philadelphia

St. George's and the "steel dragon": determine Methodists "moved a bridge" to save an historic churc

Methodist women once wore black bonnets, brought their own foot warmers to the church.

The long-handled collection plates of yore are still in use at old St. George's.

"WE KNOW that it is revered by many for its ...associations, but it should be cherished as a holy shrine to which Methodists from all over the world might go to worship; and the hand that would be raised to destroy it should be palsied."

Those are the words of the trustees of St. George's Church in Philadelphia, the oldest Methodist church in continuous service in the world. During its long history, St. George's has been menaced by fire at least twice. At one time a membership of 3,000 dwindled to 16. Factories moved in to replace residences. Then, in 1921, the church found itself in line with the approach site of the Delaware River bridge. Largely through the efforts of the late Bishop Thomas B. Neely, St. George's was spared again—by moving the approach site 14 feet!

Strangely enough, Methodists didn't build the church. They purchased the floorless shell of a church being erected by Dutch Presbyterians—who had run short of money.

There have been changes at St. George's, but care has been taken to perpetuate the edifice as it was when Bishop Francis Asbury termed it the "Cathedral of Methodism." A bill is before Congress to make St. George's surroundings a unit in the Independence National Historical Park. The present pastor of the church, at 235 N. Fourth Street—an easy taxi ride from most hotels —is the Rev. Frederick E. Maser.

A visitor spoke for many when she said: "I want to thank someone for maintaining this beautiful shrine." And one small boy put it this way: "I like this church. It is the only one I know that has a railroad running right by it!"

Old St. George's as looked circa 1800. Water color TOGETHER's *Floyd A. Johnso*

Hoyd L. Johnson

Through the years, St. George's has become a repository for many relics of other churches in the Philadelphia area. Here, Lottie Bennett polishes some of the Communion cups.

OLD ST. GEORGE'S "shell of a church" hi no steeple—which suited early Methodists, w didn't believe in steeples anyway. To this d despite a host of changes, no steeple has ev been added.

Thousands of visitors worship here each ye in the old church and stroll through its adjoi ing historical center, which houses 7,000 boo and many manuscripts, as well as costumes a other articles reflecting its rich heritage. He may be seen Methodism's oldest Communi chalice, Asbury's pulpit Bible, his spectacles, l razor, and the small pistol he used to defe himself from wild animals.

The old pulpit is not the original used Asbury, but a replica erected on the exact sp where Asbury preached his first sermon America on Monday evening, Oct. 28, 1771. was copied from a pulpit in an Episcopal chur where Philadelphia Methodists went for sacr ments before Methodism in America was orga ized and had ordained ministers.

St. George's isn't far from Independence Ha and other shrines. Also nearby is the spot whe George Whitefield preached to 15,000. Capta Webb preached here, too, playing an importa part in the building and growth of this churc just as he did with New York's John Stree Ben Franklin passed here often and, on a h two blocks away (now a filling station), co ducted his storied experiment with a kite.

Standing before Francis Asbury's portrait, Janet Hall places his spectacles on Edward Williams' nose.

Parents Have Growing Pains, Too

A Together in the Home feature

By BEREN G. HALE

In her father's mind was one big question: Was she old enough to be married?

IT HURTS to let your child grow up. Our experience has been with our daughter, but it must be the same for those with sons. Every time Jane hit a snag we died a little. But we came to realize that unless we wanted to cripple her emotionally we had to let her be.

My lesson began when she brought home her fifth-grade report. What it added up to was that Jane was not working at her capacity; a parent-teacher conference was indicated.

I was in the headmistress' office next morning. I had, I told her testily, read books on child psychology, so it was obvious that Jane's insecurity must stem from her school environment.

The headmistress interrupted. "Here's something that may interest you." She handed me a confidential report from Jane's teacher. It hit me like a lash:

"Jane is a sensitive, intelligent child who is afraid to fall below the high standards set by her mother. The child consequently withdraws from academic and social activity. It is not Jane but her domineering mother who is at fault."

My distress was obvious; to soothe it, the headmistress talked on. Our daughter was not just an extension of her father and me, she told me, but a person in her own right. She must have her own chance to find out how interesting life can be—even if that meant a few stumbles.

You can't stop being a domineering mother overnight, but I made progress. In the ninth grade, when Jane changed schools and mysterious illnesses suddenly overcame her when it was time to leave the house,

Looks at movies

By Harry C. Spencer
General Secretary, Methodist Television, Radio, and Film Commission

Films are rated for audience suitability. Also, the symbols (+) and (—) provide "yes" or "no" answers to the question: Do the ethical standards in the film in general provide constructive entertainment?

The Mating Game: Adult (—)

It is unfortunate that with the sympathy Debbie Reynolds has received in her recent difficulties she could not return to the screen in a better film. This one is filled with raw humor. Tony Randall is an income-tax agent who discovers that Debbie's father, Paul Douglas, has never filed a return. He descends on the farm with an evil glint in his eye—but it turns to a gleam of love for Debbie after some of Pa's likker.

Night of the Quarter Moon: Adult (—)

This is another film attempt to give dignity to the Negro race by defending the right of a white man to marry a Negro woman. It misfires. John Drew Barrymore, vacationing in Mexico, marries Julie London, a quadroon. His return to his fashionable mother, Agnes Moorehead, is marred by explosive headlines. Mother steps in to protect her boy by seeking an annulment, but a final act of heroism makes things right.

The Shaggy Dog: Family (+)

Walt Disney has gone to folklore—the belief that once humans could change to animals and back again—for his plot. This is the story of Tommy Kirk, who has come into possession of a magic ring which changes him into a shaggy dog. Tommy's father, Fred MacMurray, loves his son, but he's a mailman—and doesn't like dogs.

Sound and the Fury: Adult (—)

The decadent South is really decadent—according to William Faulkner, author of this story. Joanne Woodward is the illegitimate daughter of Margaret Leighton, a prodigal Southern belle who deserted her at birth. Joanne is lonely for someone, even merely to respect her. Yul Brynner, Margaret's half brother, has taken over the crumbling mansion and disintegrating family, and is trying ruthlessly to rebuild the former fortunes. Joanne finally discovers that the love she has been seeking can be found nearer at hand.

The Journey: Adult (+)

Any attempt to make a Russian officer interesting and understandable is not easy. However, Yul Brynner's portrayal of a major in charge of a check point during the Hungarian uprising is powerful. When the airport is closed, a plane's passengers are transferred to a bus bound for the border. However, they are stopped by Yul, whose eye is taken by Deborah Kerr, an English subject trying to smuggle a wounded Hungarian freedom fighter to safety. Yul delays the bus so he can woo Deborah—which doesn't please the other passengers.

The Hanging Tree: Adult (—)

The sadistic elements of this film are realistic and emotionally powerful. But since they seem to be presented primarily to please the authors and producers, they do not contribute any true value to the audience. Gary Cooper is a wandering doctor of the Old West. He rescues Maria Schell from near-fatal illness. She, in turn, rescues him from a lynch mob about to suspend him from the hanging tree.

Lonelyhearts: Adult (—)

The proof that sympathy, understanding, and truth can help overcome evil, suffering, and loneliness is presented here by emphasizing the unpleasant vices of sardonic humor, cynicism, and bitterness. Montgomery Clift is a reporter assigned to the lonely-hearts column. Here he learns that you can't believe all you read in the letters you get and that everyone has an angle. Meanwhile the editor learns to forgive his erring wife.

I did nothing! And sure enough, the end of the second week she be to perk up. One night she ca home, eyes shining. She'd b elected president. Her marks s up, she had opinions to contrib to our family conversation—and relished her stock of mossy jokes

The years sped by. Jane got first lipstick, her first real form Suddenly she was at college, and seemed we hardly saw her. She came sophisticated, brittle, bree Then she met Bill. He was an Ar veteran, shy and earnest. Now had a gentler Jane home for we ends. And one day she told us wanted to marry Bill.

All morning on her wedding d our daughter ran around in sho and bare feet, helping the florist. husband asked me worriedly: " you think she's really old enough get married?" But when the he for the service arrived, she was s denly a radiant young woman rose-point lace and ivory velvet.

The first dinner Jane served us their own apartment was a deli to the eye. The table looked love And though the beans were a burned and the roast underdone, the cook's parents the food was s a miracle of achievement.

Then came the evening when Ja told us she was pregnant. My h band and I ached anew as we h back advice, help, and worry. Son times I wondered if Bill's pride a provider was as important as material things her father and could give them. And then I wo remember our own first year. T making of a baby is a miracle joini husband and wife and God, and one must dim its radiance.

Jane went to the hospital on Tuesday evening. Through t night, the next day, and the n night we waited. It was four in morning when the doctor finally peared.

"You have a son," he told Bill

"Jane, how is Jane?" I croak

"Both are fine," he smiled. A for the first time in my life, I faint

Later, amid the usual laugh congratulations, and proud tears, husband and I held hands. Thou our daughter was a parent hers we knew we would still go growing—sometimes in pain, but ways in love.

Light Unto My Path

WEEKLY MEDITATIONS

ON THE INTERNATIONAL SUNDAY SCHOOL LESSONS

Prepared this 'Month of Martin' by the Presidents—each named Martin—of two Methodist-related colleges and two universities.

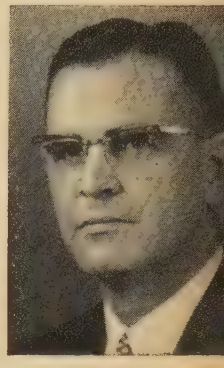
JUNE 7

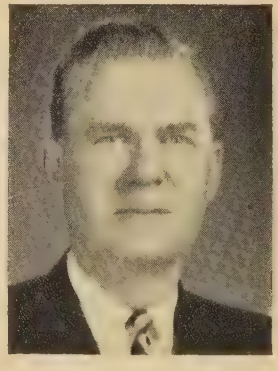
"Woe to him who builds his house by unrighteousness, and his upper rooms by injustice; who makes his neighbor serve him for nothing, and does not give him his wages."
—Jeremiah 22:13

B. Joseph Martin

LeRoy A. Martin

S. Walter Martin





Stanley H. Martin

PROPHETS are people. This period of personal struggles in the life of Jeremiah reveals a very human person. Anathoth, the home town, conspires against him. He knows it, but is as trustful as a "gentle lamb led to the slaughter" (Jeremiah 11:19). Jeremiah, asking God to listen, raises the question, "Should evil be repaid for good?" Following this up, the desperate prophet argues it out with God and asks: "Why does the way of the wicked prosper? Why do all who are treacherous thrive?" (Jeremiah 12:1.)

The reward of righteousness is the glory of being right. The reward of love is the thrill of loving. Goodness pays only in its own coin. On the other hand, the course of the evildoer runs out eventually, and he misses the point of life.

Jehoiakim lived in splendor amid the misery of his people. He amused himself by building expensive places. This system of inequity and oppression finally led to Jehoiakim's miserable death at 36, so little cared for that his body was cast aside without burial.

The prophets put emphasis on justice—the idea that wrongs done to one's neighbors are sins against God. Jeremiah was the one enlightened patriot in Jerusalem. It was his belief that Hebrew culture and destiny were bound up with the Jehovah faith and ideals. Who sat upon the throne mattered little. When social injustice, bribery, oppression of the poor, deceit, and luxury prevail, national doom is inevitable. These evils were not only violations of laws or customs, they were offenses against God. Jehovah is the champion of right. Moral evil is a sin against him.

Evil is subjective as well as objective. Jeremiah makes the subjective factor primary. He preached that God tries the heart and the mind. The soul was the seat of moral values. Good and evil alike had their source in it. The threatened destruction of the land could be averted only by a radical change of character.

Prayer: God, our Father, grant unto thy people the power to live according to the moral law of thy universe. Amen.

—B. JOSEPH MARTIN, *President Wesleyan College, Macon, Ga.*

JUNE 14

He loves righteousness and justice; the earth is full of the steadfast love of the Lord.
—Psalms 33:5

BONARO W. OVERSTREET writes of a young mother and her small daughter who were on their way to the store. The mother, efficient and purposeful, was walking rapidly. The daughter was following slowly.

It was spring. The warm sun struck a piece of stone flecked with mica. Fascinated, the little girl stopped to investigate and cried:

"Look, Mummy, the stone has stars!"

Impatiently, the mother responded, "Oh, for heaven's sake, come on. I can't be dragging along with you all day."

With all the tragedy in the

world—frustrations, failures, illnesses, inherent or acquired blindness, illustrated in Mrs. Overstreet's story—we also find beauty, goodness, adventure, ultimates to reach toward, and friendships revealing enriching loyalties.

Education and religion join hands at many points, and none more creatively than keeping alive our sense of wonder and thankfulness for God's goodness.

Fortunate is the person who at 10, 22, 55, and at 70 is thankful for having been born into a world of God's goodness and never loses his awareness that "the earth is full of the steadfast love of the Lord."

Prayer: O God, lover of goodness and justice, source of their reality in our world, we are thankful for the stars in their mystery and majesty, for minds which extend thy purposes in human life, for beauty all about us. Keep alive in us the certainty that these things which make life abundant come from thee, and that we grow in spirit as we live by the gratitude in our hearts for thy great goodness to us. In the name of Christ. Amen.

—LEROY A. MARTIN, *President-elect University of Chattanooga Chattanooga, Tenn.*

JUNE 21

"Now then, let the fear of the Lord be upon you; take heed what you do, for there is no perversion of justice with the Lord our God, or partiality, or taking bribes."—2 Chronicles 19:7

THROUGH several generations, bribery had been a common practice in the courts of Israel and Judah. Justice had become lax. Then Jehoshaphat, the great political-religious leader and judicial reformer, gave instructions on his judges' conduct. We might paraphrase this admonition by saying:

"Whatever you may think ought to be done, you are to make your decisions in accordance with the law of God. You administer justice; you do not define it. Likewise, justice always is impartial; it knows no favorites. You must never seek a reward for yourself."

The Lord's demands were to be uppermost in the minds of the judges when decisions were made.

By this wise counsel, Jehoshaphat hoped to spare his judges the travail and pain which his own mistakes already had cost his nation. He had unsuccessfully waged battle in alliance with his wicked neighbor Ahab, king of Israel, against the Syrians. Their combined armies had been defeated. Ahab had been slain. Jehoshaphat himself had barely escaped to Jerusalem with his life. The seer, Jehu, in the name of God, had pointed out to Jehoshaphat his lesson: No man can expect help from God in support of the ungodly. Even a king must be judged by the moral worth of his companions. Jehoshaphat thus relieved his judges of showing partiality. One standard, that of fairness and justice, was to apply to all.

Christian democracy upholds the basic principle of fair play and good government. In business or professional contacts, Jehoshaphat's rule still holds good. Dishonesty, bribery, or even partiality has no place in our dealings with other people where justice is in the balance. Good relations with others require fair treatment.

Today nations and societies compete with one another for power in the diversity of their legal standards as well as in the marts of trade, in the laboratories of science, and on the battlefields. But the only law that is truth and right is the law of God.

As human beings, we have weaknesses. The one which Jehoshaphat talks about is one which we must be victorious over if we are to follow the Christian way.

The law of the Lord is perfect and its proper execution eventuates in more than justice; it leads to conversion of the hearts of men.

Prayer: Our Father, make us mindful of thy great laws of justice and fairness in our everyday life. Forgive us for our negligence in this relationship with our fellow man. May our hearts and minds be filled with thy love and goodness in all our decisions affecting those about us. Amen.

—S. WALTER MARTIN, *President Emory University, Atlanta, Ga.*

JUNE 28

"For the lips of a priest should guard knowledge, and men should seek instruction from his mouth, for he is the messenger of the Lord of hosts." —Malachi 2:7

DR. WILLIAM L. STIDGE the late educator and writ observed many interesting c toms during his lifetime, but of the most intriguing related Thanksgiving.

On that day he would wr letters of appreciation to two three people who had influenc his life most favorably that ye In this way he said "thank yo and in so doing, exemplified t spirit of gratitude that is so sential to the Christian way.

The church in its teaching mi istry contributes so much to o lives that we, too, need to s "thank you." The lessons taug make us more aware of the Lo of hosts and bring us into a fu ness of life.

In our childhood, it is t church and its ministry that gi us an insight into God's creati world, an appreciation of l presence, and a true sense of h longing. In our youth, it is t church and its ministry that ho before us the challenge of a li of service and the importance personal qualities, such as hones integrity, and purity.

In adulthood, it is again t church and its ministry that tea us understanding, co-operatio and social responsibility, and gi us a sense of unity. In our decli ing years, it is the church and ministry that teach us confidenc hope, and security, and provi an awareness of life everlastin

From the beginning to the en it is the church and its minist that nurture and sustain the be And for this we must say "thar you." Surely without the chur and its ministry, life would barren. Let us then seek instru tion from his mouth, for he is t messenger of the Lord of hos

Prayer: Almighty and everlastin God, we are grateful for th church and its teaching ministr Let thy truth work its miracle our lives, inspire us to nob achievements, and unite us in o great fellowship of love. Whe there is doubt, teach certaint where there is fear, teach courag where there is despair, teach hop Enlighten our minds and inspi those who teach with a sense thine abiding presence so that may share in the kingdom Christ. Amen.

—STANLEY H. MARTIN, *President West Virginia Wesleyan Colle Buckhannon, W.Va.*

Teens Together

By RICHMOND BARBOUR

My father died when I was three. My mother married again. My stepfather insisted I use his last name and I'm enrolled in school that way. Recently my mom divorced my stepfather. Can I go back to my real name now?—J.M.

A Did your stepfather legally adopt you? If not, you can resume your real name. Ask your mother to go with you to discuss this with your principal. Follow his advice.

I'm a girl of 14 and small for my age. My half brother is 19. He weighs over 200 pounds. He kicks me around—and I mean really kicks. My father is overseas. My brother says he's my boss. My mother says he is wrong, but she doesn't stop him. Last night he knocked me down and tromped on me with his heels. I'm bruised all over. Will anyone protect me?—H.V.

A Talk with a woman worker in your county probation office. Show her your bruises and ask her to investigate. Don't delay.

I love a girl of 15 and she loves me. Her father thinks I'm bad. He wouldn't let me come to their house so we met in a park. A week ago he set a trap and had me arrested. The next day I was released, but the judge told me to stay away from my girl. My dad says I must obey the judge. Do you think so, too?—C.D.

A Yes.

I led a discussion at school on making out. The teacher said a national survey of teen-agers' attitudes revealed that over three fourths of us think making out is OK. About half of us think that when we're with a person we love we needn't hold anything back. I'm shocked. Surely we teen-agers aren't that bad.—M.A.

Charles M. Schulz, © 1958, Gospel Trumpet Co.

"These are perfect attendance pins . . . Sunday school, Youth Fellowship, Youth Leader Training, Men's Brotherhood, Youth Work Night, Men's Work Night, Youth Missions, Youth Recreation, Vacation School, Bible Camp, Youth Bible Camp, City Youth Camp, County Youth Camp, State Youth Camp, International Youth Camp, and Choir Practice. . . . I haven't been home in three months!"

A I know the survey. It concentrated on socialite kids in a few large cities. They don't represent all teen-agers. Other studies aren't so alarming. However, the trend probably is in the wrong direction. Only our church groups of young people seem to be living up to Christian standards.

I'll graduate with high grades next June. I work part time as a TV repairman. My boss has offered me a permanent, full-time job. I'd earn almost as much as my father. My parents want me to go to college. Under these circumstances, why should I?—W.Y.

A One reason is that you'll earn more with a college degree than without one—probably over $100,000 more, during your lifetime. Another reason is your own personal development. With a college education, you'll probably live a richer, happier life. If you are qualified, go to college.

I've been writing to an American girl living in Europe. We've never met. She asked me if we could consider ourselves as going steady. She said it would mean no dates with others. I don't think I should agree. Do you?—A.K.

A No. Continue to write, but each of you needs a normal social life. Don't shut yourselves off from dates.

I'm 17. My married sister is 19. She thinks her marriage gives her the right to boss me. She lives next door and yaks at me day and night. Dad says to ignore her; Mom says to obey her. What do you say?—S.W.

A Can you have a family conference? Ask your dad to help your mother see your problem. I'd say your sister's marriage doesn't give her authority over you.

I'm 16 and thinking of a stage career. I sing with a dance band on a local TV program. I think I could make good. However, I'm a sincere Christian. I haven't met a single practicing Christian in show business. Could I keep my religion and have a stage career?—T.E.

A Probably you'd have fewer temptations in another occupation, but there are good Christians in show business. They prove it can be done. If your faith is strong enough, you can too.

I'm 13, big for my age, and the oldest of six children. When it comes time to clean house or iron clothes my parents expect me to work like an adult. When I ask permission to have a date they say I'm a child. They say other girls of 13 don't have

Do you really read?

By ROY L. SMITH

IF the basic principle of frequent repetition helps sell soap and cars, it should be equally useful in implanting religious convictions and spiritual techniques in the soul of man.

Henry Drummond, the Scottish scientist and theologian, wrote a classic *The Greatest Thing in the World,* a commentary on Paul's immortal 13th chapter of 1 Corinthians.

In describing how this ode to love took possession of his mind and soul, he said he had read it at least once every day through a three-month period. Many times, in the course of that experience, he spent half an hour or more thinking about a particular line or phrase. As he did, new facets of truth enriched his thinking.

The immensely popular little book, then, was not the result of a flash of inspiration. Instead, it represented a series of great ideas that had slowly matured. Every word, phrase, sentence, and conclusion had been considered with infinite care. And this, too, is inspired writing.

I had something of the same experience years ago in reading the fourth chapter of John's Gospel. For some reason, I decided to read the story of the woman at the well every day for a month. Encouraged by the results, I read it again and again. A year later I again read it every evening for a month. And I found myself discovering new aspects of its great meaning—aspects which had never occurred to me in earlier readings. The total contribution to my life was something eternal.

There is a long list of great scriptural passages which could be employed in this fashion by anyone interested in deepening his spiritual life. There is the familiar 23rd Psalm, for example. Most of us know it by heart. But try reading it every day for a month. Study the implications of each word. Emphasize each word in turn, so as to get every possible shade of meaning.

Then there is the great 14th chapter of John's Gospel, the 12th chapter of Romans, the 5th chapter of Matthew, or the 53rd chapter of Isaiah. There are others which would serve just as well.

The important thing is to read the passage repeatedly. Don't repeat it from memory—read it from the printed page.

Dr. Norman Vincent Peale tells of people who have taken a new hold on life by quoting incisive words from the Bible 20 or more times a day. This is an extremely wholesome exercise which has the effect of stabilizing faith. Many a man has been started off on a new day with a note of victory by quoting the familiar words of the Psalmist, "This is the day which the Lord has made; let us rejoice and be glad in it." Such quotations, however, do not usually open the mind and soul to new truths.

But even half an hour spent with a great chapter, during which each sentence is carefully scrutinized and the mind opened to the suggestions of the Holy Spirit, will deepen and enrich all of life. Entirely new concepts are born under such circumstances.

Try it. Pick out a great chapter of the Bible—one that ministers to your own soul. Then read it every day. Read it until it has become a part of your being. See what happens!

dates. That's true, but they are sm... than I. My parents won't even le... go to church with a boy. Do you ... that fair?—D.D.

A Nearly all parents expect m... of their first-born than of th... other children. In a few neighborho... nearly all girls of 13 have dates. He... ever, in most places few of them ... I would not call your parents unf...

Q *Sometimes when I'm bored ... class I write letters to mys... Two days ago I lost one of my lett... Another girl found it. She read it alo... and handed it to my boy friend. In ... letter I used some swear words. ... not proud of what I said. My boy frie... told me he thought less of me si... reading it. What can I do?—M.B.*

A Don't write any more such ... ters. Avoid profanity in y... thinking as well as your speaking ... writing. Try to be the nice girl y... friends expect you to be. As you s... ceed, they'll forget the letter.

Q *I don't understand my ... friend. She is 14. I'm 16. We ... together at school and at parties, ... she tells me not to come to her hou... She says she's getting tired of me. ... she also says she loves me. How ... you tire of a person you love?—R...*

A Call her feeling a crush that ... cooling off, not love. Better ... as she suggests.

Q *My friends say my dad is ... all-right guy, but he makes ... flip. When I bring friends home ... tries to entertain them. He dan... around the room like a kid. He t... impossible stories about what he ... as a boy. How can I make him s... embarrassing me?—C.R.*

A Nearly all teen-agers feel apo... getic about their dads. Y... friends' opinions of him are more ... curate than yours. Talk with y... mother. She can help you understa...

●

PUZZLED TEENS *need only tell Dr. ... bour their problems and he will ... them find the right path. Write ... c/o* TOGETHER, *740 N. Rush ... Chicago 11, Ill. Names and addre... are confidential.*—EDS.

Who says decaffeinated coffee can't be delicious?

It is possible now, you know . . . coffee that telegraphs "welcome!" with each rich, dark aromatic cupful . . . delights you with flavor so hearty, so luxuriously satisfying, you truly wouldn't guess this coffee is 97% caffein free.

Discover FULL-VIGOR DECAF — the new 97% caffein free coffee!

Imagine! Coffee that doesn't require payment in jumpy nerves, wakeful nights, keyed-up tenseness . . . yet gives you a rich measure of coffee enjoyment, comfort and pleasant stimulation.

Discover FULL-VIGOR DECAF — the new 97% caffein free coffee!

Above all, DECAF is *coffee*. It's 100% all pure, delicious coffee . . . without harmful caffein. Even the jar is different . . . has a modern red label. You really owe it to yourself to try DECAF COFFEE — soon.

Discover FULL-VIGOR DECAF

— the NEW 97% caffein free COFFEE — and feel wonderful about coffee again!

Nestlés® Decaf® Instant Coffee ©1959 The Nestlé Company, Inc.

Barnabas

Looks at New Books

James Ricau's lens was ready when this porpoise leaped for his dinner at the Theater of the Sea *in the Florida Keys.*

FOR NEARLY a generation, highly trained investigators have been warning that a tightly knit underworld, complete with enforcement arms and international ties, is operating throughout the U.S. And, generally speaking, their words have fallen on deaf ears. What Americans don't see, it would appear, they don't believe.

In the last few years, though, a tiny ray of light has broken through. The Kefauver Committee, banking in large part on leads from newspapermen, first brought some of these operations into wide public view. Subsequent Congressional committees have done more spadework. But so much more remains to be done before Mr. and Mrs. America will realize that they pay underworld tribute almost every day of their lives that the task looks nearly hopeless.

Now, though, another blow has been struck for the forces of decency. **Frederic Sondern, Jr.,** a roving editor of *Reader's Digest,* has penned BROTHERHOOD OF EVIL: THE MAFIA (Farrar, Straus and Cudahy, $3.95), a study of the racketeering fraternity in action. Names long familiar to big-city newspaper readers—Frank Costello, Lucky Luciano, Vito Genovese, Joe Adonis, and a host of others—stride across these pages in sinister profusion. Here is the Mafia in this country, with its stranglehold on many lucrative rackets—and on a surprising array of legitimate businesses.

But there is more to organized crime than the Mafia, evil and powerful though it is. There are top-echelon gangsters who are not *mafiosi,* but who wield equal influence. And there are those law-enforcement officers and politicians who close their eyes—or more—to syndicate operations.

Mr. Sondern is optimistic. He feels the decline of the Mafia may be in sight. I would like to believe him. At any rate, this book makes exciting and illuminating reading, especially for those who make the mistake of thinking organized crime does not affect them.

I thought THE GOLDEN COAST by **Harnett T. Kane** (Doubleday, $5) would be a travel book. Instead, it's a warm, affectionate portrait of the American Gulf Coast and its people—from the Florida Keys to the Rio Grande.

Kane's anecdotes are handson augmented by James Ricau's sparkl black and white photographs glamorous New Orleans and the cious Old South of Biloxi, Gulfp Pascagoula, and Pass Christian, Latin world of Tampa and Key W Sarasota—where the woman next d may hang spangled circus tights on clothesline—and the mushroom cities of the Texas coast.

Mrs. Barnabas has been read **Brian O'Brien**'s hair-raising biogra of Mary Slessor, the wee Scottish m sionary who opened up more of W Africa to trade and civilization than British Empire had been able to do 100 years.

SHE HAD A MAGIC (Dutton, $4) is book for the lily-livered. Mary Sles lived among natives who believed human sacrifice, trial by ordeal, wit craft, torture, and the superstiti slaughter of twins. In spite of her f of poisonous snakes and wild anim she walked barefoot through jungle to nurse the sick, rescue victims of native taboos, and even s tribal wars.

But women are strange creatu This indomitable soldier of Christ so shy back in her native Scotland t when the United Presbyterian Chu arranged for her to talk to a group refused to say a word as long as th were any men present!

The essence of America's greatn may be found in CHRONICLE OF A G ERATION (Harper, $4.50). This is autobiography of a greathearted pub citizen, **Raymond B. Fosdick.**

His name is not so well known that of his brother, Harry Emer Fosdick, minister of New York Ci Riverside Church and author of ma books. But Raymond Fosdick's years as president of the Rockefe Foundation, ending with his ret ment in 1948, capped a career t spanned two world wars and was timately connected with the cen personalities, issues, and events of century. You'll find he tells his st with grace and humor, and it is with his convictions about mankin future.

There's been a big boom in books art recently. And it's no wonder w publishers tempt us with such m nificent volumes as 20 CENTURIES GREAT EUROPEAN PAINTING (Sterli $20)!

This book is well worth the bit scrimping and saving it might t to add it to the family library. those new to art appreciation it can a painless and exciting introducti The art enthusiast will be interested the choice of paintings that exemp movements and painters; they've all b

selected with imagination and taste.

The book was compiled by German scholars **Hiltgard Keller** and **Bodo Cichy** under the editorship of **M. Dasio.** It was printed in Europe, with 104 excellent full-color reproductions of fine paintings and 300 black-and-white illustrations.

Not for quick perusal is AN ANTHROPOLOGIST AT WORK (Houghton Mifflin, $6), though author **Margaret Mead** adds her own brilliance to some writings of Ruth Benedict to make anthropology a live and absorbing subject.

Keen insight is found throughout, but especially in the chapters on symbolism, race prejudice, child rearing, and the natural history of war.

Why did 21 of the Americans taken prisoner in the Korean War elect to remain with the enemy? Why was collaboration so widespread that one out of every three captive GIs was known to have aided the Reds? Why was the prisoner mortality rate higher than in any other war in which this country has taken part? And why did no American escape from the Chinese Communists?

These were disgraces that had never occurred before. They stunned all of us and they set the Army to making a five-year study to find out why. **Eugene Kinkead** interprets this study in a book that lays bare a failure in which we all must share. IN EVERY WAR BUT ONE (Norton, $3.75) presents an ugly picture, but it speaks in specifics that strip the mystery from the techniques of the Chinese Reds and point the way clearly to the steps the Defense Department has taken to prevent Americans from giving such a sorry account of themselves again.

There are steps, however, that the Defense Department cannot take alone. One has to do with the inability of the men to adjust to the primitive conditions of prison life.

Equally important, Kinkead was told, is the lack of "the kind of religion that touches a man inside and causes him to act, however dark the situation, as an ethical, fearless human being."

Flora Lewis is a first-rate reporter, and she undoubtedly didn't intend to give the first chapters of A CASE HISTORY OF HOPE (Doubleday, $3.95) the slow, textbookish quality they have. That she did, however, speaks for her sensitivity to her subject, for they deal with the drabness and deadly dullness of life in Poland in the years following World War II.

The tempo quickens as she begins to tell about the World Youth Festival in Warsaw in 1955. Delegates from the Western World brought a breath of

To Put Insight

Into Your Sightseeing

If you're touring the United States this summer—or wish you were—these books will add perspective to your travels in this always exciting land of ours.

Grand Canyon: Today and All Its Yesterdays, by ***Joseph Wood Krutch*** *(William Sloane, $5)*—how nature has sculptured one of the world's greatest wonders.

American Heritage Book of Great Historic Places, edited by ***Bruce Catton*** *(Simon and Schuster, $12.50, de luxe $14.50)*—significant spots we can visit today.

Washington Holiday, by ***Eleanor Early*** *(Prentice-Hall, $3.95)*—tour of the nation's capital spiced with stories of its past, its tradition, its scandals.

Enjoying America's Gardens, by ***Joan Parry Dutton*** *(Reynal, $5)*—grand pilgrimage to gardens and flowering areas throughout the U.S., packed with garden lore.

The Peninsula, by ***Louise Dickinson Rich*** *(Lippincott, $4.50)*—gay, warmhearted portrait of the people of a Maine peninsula and how they live.

Moonlight at Midday, by ***Sally Carrigher*** *(Knopf, $6.50)*—the story of the real Alaska, its people, its off-the-track places, its glaciers, its mountains.

River World, by ***Virginia S. Eifert*** *(Dodd, Mead, $4)*—the wildlife of the Mississippi, from the ice of the North to the steaming bayous of the South.

Our Land, Our People, by the ***Editors of Look Magazine*** *(Prentice-Hall, $4.95)*—150 stirring photos of America and her people from *Look*'s 20-year collection.

A Guide to Early American Homes (South), by ***Dorothy*** and ***Richard Pratt*** *(McGraw-Hill, $6.95)*—historic homes from Maryland to Arkansas, Missouri to Tennessee.

IN GREEN PASTURES

JANE MERCHANT

86 devotions in poetry and prayer centering around the 23rd Psalm. Written by a prize-winning poet, this book of inspiration and encouragement will be appreciated by all who can use devotional material, and especially by those who have found mental and spiritual stimulation in Miss Merchant's writings in such nationally-known magazines as the *Saturday Evening Post* and *Good Housekeeping.* **$1.50**

THE BIBLE SPEAKS TO DAILY NEEDS

GEORGIA HARKNESS

Written by a prominent theologian, writer, teacher, speaker, and poet, these 86 meditations apply biblical teachings directly to human problems and anxieties. Some of the devotions are "When Deliverance Seems Delayed," "When the World Seems Bigger Than God," "In Lack of Self-Confidence," "In Loneliness," and "In Time of Trouble." **$1.50**

YOUTH PROGRAMS ON NATURE THEMES

RUTH SCHROEDER

23 complete programs for youth, based on the theme, God as reflected in nature.

Like Mrs. Schroeder's earlier books, this volume is extremely usable and will guide young people to a fuller realization of the spiritual values found in nature. **$2.75**

Order from your bookstore

ABINGDON PRESS

Publisher of THE INTERPRETER'S BIBLE

fresh air from around the Iron Curtain, and it was heady tonic to the Poles. Polish youths began to ask questions and speak their minds. And their revolt spread rapidly to the intellectuals, then to all Poland.

Miss Lewis' account of this uprising is skillful reporting in depth. If you'll be patient with its first chapters you'll find this CASE HISTORY a brilliant explanation of how unrest develops in Communist-controlled countries.

The years when we're rearing our families, doing our most productive work, and playing our most active community roles should be our years of greatest fulfillment. Instead, we're too often torn between our constant preoccupation with security and our basic awareness of our potential for a mature, creative life.

In THE CREATIVE YEARS (Seabury, $3.50) one of America's outstanding counselors in personal relationships, **Reuel L. Howe,** sets forth a mature faith for adult life. It's a wise and helpful book, without a dull page or ponderous passage.

A 12th-century book, *The Helmarhausen,* acquired in London 10 years ago for $39,000, sold for $109,000 in 1958. News about such sales sets countless people to looking through their old books to see if they possess treasures unaware.

In the main, there are two dominant types of valuable books on the American collector's market today, says **Van Allen Bradley** in GOLD IN YOUR ATTIC (Fleet, $3.95). They are Americana and the first editions of important books or important authors.

GOLD IN YOUR ATTIC is a useful reference for either the expert or the casual collector of rare old books and limited first editions. And if you should plan to go exploring in your attic, I can't think of a better guide.

Many official records on the atomic bomb may never be released. But from the information now available **Michael Amrine** has written a tense, absorbing history of the bomb in terms of the men who had to decide if, and how, it should be used on Japan.

In THE GREAT DECISION (Putnam's, $3.95) Amrine tells the story day by day from the moment President Truman learned of the bomb's existence until it was exploded over Hiroshima 116 days later. Truman, of course, was the man with whom the ultimate decision rested.

Should the bomb have been used on Japan without warning, or without a demonstration on uninhabited territory to help the enemy understand what it meant? Amrine says no. All these qualifications were urged by many scientists, but in the press of

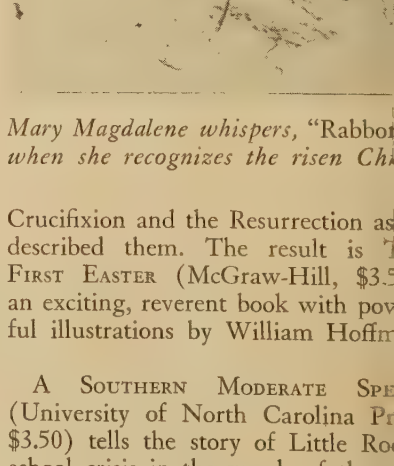
events they were neither pro heard nor fully understood.

I wish THE HUCKSTER'S REVE (Nelson, $3.95) had been a bo book. **Fred Manchee** wrote it as answer to the rash of recent bo attacking advertising. Technically well qualified to do this. Until la he was executive vice-president of of the world's largest advertis agencies. But he tries too hard, and contrived format is unfortunate. too bad, for the advertising business a real story to tell—and it's time so body told it.

As pastor of Washington's N York Avenue Presbyterian Chu and chaplain of the U.S. Sen **Peter Marshall** was one of world's best-known, best-loved pre ers. [Remember his *Prayer,* Decem 1956, page 30?]

He was convinced that "no m can look at Jesus of Nazareth remain the same," and the heart off preaching was to make sure that people in his congregations really Christ.

Now his wife, Catherine, has dra on the manuscripts of his Easter mons to re-create each scene of



Mary Magdalene whispers, "Rabbo *when she recognizes the risen Ch*

Crucifixion and the Resurrection as described them. The result is FIRST EASTER (McGraw-Hill, $3. an exciting, reverent book with pov ful illustrations by William Hoffm

A SOUTHERN MODERATE SPE (University of North Carolina Pr $3.50) tells the story of Little Ro school crisis in the words of the who tried to bring Arkansas Gover Faubus and the federal governmen an understanding that would prev the use of troops. **Brooks Hays** fa to do so, and he also was defeated re-election to Congress by a writ

If Christ walked through your town today...

. . if Christ had chosen this year—and your town—as the time and place of His teaching, He would talk with you in the language and idiom of today . . . even as He talked with the people of Jerusalem in the language and idiom of their day. *Out of this idea—the idea of Jesus speaking to us in our own language—has come a beautiful new version of His teaching and His life—*

THE NEW TESTAMENT IN MODERN ENGLISH

translated by J. B. Phillips

Canon Prebendary of Chichester Cathedral, England

Here is all the truth, all the beauty, all the beloved narrative of the four Gospels, the Acts of the Apostles, the Epistles and the Book of Revelation, reverently written in the language of today.

In these pages we come to know Jesus, and to see Him as His contemporaries saw Him. The people and events of His years on earth take on a new dimension. Even so familiar a passage as the Golden Rule which begins, "Do unto others . . ." takes on new meaning when you read it expressed in these words:

"Treat men exactly as you would like them to treat you. If you love only those who love you, what credit is that to you? Even sinners love those who love them! . . . No, you are to love your enemies *and do good and lend without hope of return."*

Although it departs from the style of existing versions, this new translation has been accepted and enthusiastically endorsed by prominent Protestant clergymen of all denominations, who welcome it as an inspired answer to a growing human need.

"I, with thousands of others, have waited for this translation . . . (J. B. Phillips) writes at once with authority, eloquence and warmth. . . . The New Testament in Modern English *translated by J. B. Phillips, is an inspired, glorious achievement."*

—Dr. Daniel A. Poling

"I believe that I have all of the modern translations of the Bible, but it seems to me none of them compares in forcefulness with the translation of Dr. Phillips. The first time I heard his translation read in public was at a Methodist Annual Conference. . . . When the meeting was over, we rushed to the bookstore and stood in a long line to leave orders for this remarkable work."

—The Rev. L. L. Dunnington

"Once again plain, ordinary Christians can pick up the New Testament and read it as it was originally written—in the language of the people . . . (J. B. Phillips) has produced a book that will warm the heart and revive the spirit of all who read it."

—The Rev. Skardon D'Aubert

Translating directly from the original Greek, J. B. Phillips has not altered the meaning of the Scriptures; on the contrary, in this translation the original meaning comes through with a new and exciting clarity so that the reader can appreciate and understand the New Testament for what it really is—a map of life for every age and every place.

As you read the message of Christ in contemporary language, His teaching will become clearer . . . you will gain a better understanding of your relationship with God and your fellow man. As you read aloud to your family, you will find that each member—even the smaller children—will feel a closer bond with the fascinating story of the New Testament.

If ever you have found other versions of the Bible difficult to read or understand . . . if you would like to read Christ's words as He would speak them to you today . . . The New Testament In Modern English is a book you will cherish.

Available at your bookstore $6.00

The Macmillan Company

60 Fifth Avenue, New York 11, N. Y.

MATURE YEARS

Methodism's own attractive, stimulating magazine for its Older Adults. Each quarterly issue brings 64 pages of inspiration, information and entertainment to help readers enjoy a fuller, richer, more purposeful life. Stories, personal interest features, articles on travel and hobbies, poetry, devotional helps, interpretations of International Sunday School Lessons, and spiritual counsel on personal problems. *All this and more . . . in MATURE YEARS.*

MATURE YEARS
ONLY $1.50 A YEAR
For Individual Subscription

Order TODAY from the House nearest you
THE METHODIST PUBLISHING HOUSE

Baltimore 3	Chicago 11	Cincinnati 2
Dallas 1	Detroit 1	Kansas City 6
Nashville 2	New York 11	Pittsburgh 30
Portland 5	Richmond 16	San Francisco 2

THE COOK BOOK THAT MILLIONS RELY ON
3000 recipes, in this complete basic cook book. Profuse illustrations, many in color. $4.50
Ask your bookseller to show you a copy, or write
RINEHART, 232 Madison Ave., N. Y. 16

Raise Money Easily

Rembrandt of Pictorial Plates

Superior etching-like reproduction . . . . of your building or scene on genuine porcelain. Wholesale prices, organizations, only. Write Dept. T for free illustrated brochure.

Edwards' CHINA & GLASSWARE CO.
CHESTERTOWN, MARYLAND

campaign shortly after. His book expresses his unwavering conviction, however, that sectional conflicts can be harmonized and the national interest conserved through an appeal to reasonableness on both sides.

All his life a devoted church worker (he now is president of the Southern Baptist Convention), he predicts, "In the last analysis, it will be the churches and the local community organizations that will provide solutions to the problem of civil rights."

If you've visited the Chicago Temple or listened to the Methodist Men's Hour, broadcast over 400 radio stations, you'll need no introduction to **Charles Ray Goff.** He's been minister of the skyscraper Methodist church in Chicago since 1942 and now is Methodist Men's Hour speaker. [You may remember his *Love at Second Sight,* January, 1957, page 17.]

With warmth, reverence, and simplicity, Dr. Goff now has written a much-needed little book on the meaning and value of the Lord's Supper.

INVITATION TO COMMUNE (Abing $1.75) will help readers achieve spiritual blessing and refres Communion is meant to give.

Bonnie Barnabas, at 16, is inter in careers. She and her mother long talks about the advantag being an airline stewardess, a te a secretary, or a home economist. she has been consulting me abou possibilities offered by newspaper magazines.

Of course, Bonnie hopes to get ried and have a family, but girls take it for granted they'll pro work before they're married and, possibly, afterward. That's why sh her mother and I have all been re YOUR VOCATIONAL ADVENTURE **Jesse C. Burt** (Abingdon, $2.95 $1.65 paper). This is an up-t guide for selecting your career tells how to analyze your interest capabilities, what the broad job bilities are in various fields, and education is needed for different

—BARN

Browsing in Fiction

Gerald Kennedy

BISHOP, LOS ANGELES AREA, THE METHODIST CHURCH

I AM SOMETIMES annoyed by reviewers who are supposed to be telling us something about a book, but really use the review as a means of giving us their personal opinions. There is a place for sharing one's own thoughts, it is true, but a book reviewer ought to give us some idea about the quality of another man's efforts. This confession is made here because I intend to do what I have just said ought not to be done.

I should like to draw your attention to only one novel this month: **SPARTACUS by Howard Fast *(Crown, $3.95).*** This book was first published in 1951 but has been reissued and I am only catching up with it at this late hour. It is a novel about the great gladiator and slave revolt in Rome. At one particular moment, Spartacus and his fellow gladiators decided they had had all they could bear. They revolted and for several years held off or destroyed the best of the Roma legions. When, because of she weight of numbers, they were final defeated, 6,000 slaves were cruc fied.

What the book is saying to us essentially that no man can be used "a talking tool" forever. There is center of dignity and divinity at th heart of the human soul that ca never be extinguished. When Go made man in his image, he made impossible for any group of peop to tyrannize over any other group fo ever. Rome did its best to deny th and it became proficient in puttin men in chains. If they failed, the is much more reason to believe th every such effort must fail today.

I have just returned from a two month visit to Africa and I found th there is boiling underneath the surfac everywhere, and in some places ou in the open, a coming revolt of me

ho have been treated as things. It is ppearing with amazing speed.

Like the Romans of old, vast numers of the ruling forces are trying deny the reality of the movement stamp it out through the usual ethods of arrest and violence. But ey will not succeed and we might well realize that colonialism in frica is on its way out.

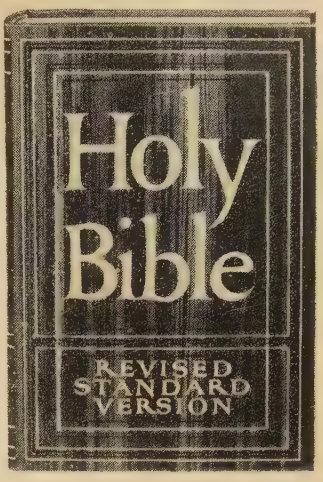
In some places the colonial govnments are trying to compromise nd postpone the evil day. In other laces they have decided to clamp e lid down even tighter. Their attiide is much the same as that of ehoboam, Solomon's son and succssor. You will recall that although e had been counseled to ease up the rievous burden on the people, his eply was finally, "My father chastised ou with whips, but I will chastise you ith scorpions." The only result in uch cases must be a terrifying revoution in which many innocent people ill suffer.

In all of this, where does the Church tand? I am happy to report that The Methodist Church is deeply rooted n the life of the people. We have een careful not to become involved olitically in these situations since e are, after all, visitors from another and. I think the people feel that Methodist missions are concerned bove everything else with their welare. Precisely because we are not fficially associated with the colonial overnments, we shall be in a position o serve in places where the Catholic Church may find the door shut.

One sometimes wishes that the urmoil and struggle of revolution ould cease. There will be dark and errible times ahead in Africa. And et, as we take the long look, we nust rejoice that it becomes increasngly clear that all men demand a ecognition of their status as free ersons. For if we do not believe this ve have no right to preach the Gospel. When men learn about being God's sons and brothers of the Lord esus Christ, they will demand freedom. To that extent, we may be blamed for what is happening in Africa and around the world. Personally, I think this is the sure sign that we are instruments in the hands of God to perform his will and that through our missions he speaks his word of inspiration and comfort to all the oppressed.

I was never prouder of my church than when I was in Africa. I was never more certain that the missionary enterprise is the most hopeful thing in all the world than when I came down through the Belgian Congo. The immediate future has many problems, but the long future is bright with the promise of chains being broken.

PERFECT GRADUATION GIFT . . .



Give them God's Word to guide them

. . . in the language we use today

THE REVISED STANDARD VERSION BIBLE

More than ever before, today's young people need the constant guidance and inspiration of Holy Scripture. What more timely graduation gift can you offer than the Revised Standard Version Bible . . . written in the clear, familiar language we use today. Since this, naturally, is the language young people know best, your graduate will read the stories and teachings of the Bible with *new and fuller* understanding.

There are many handsome editions of the RSV Bible from which to choose. One will make a perfect guide and companion in the important years ahead. Ask your book dealer to show you RSV Gift Bibles today.

Graduation Gift Bible. (3807, 3807R.) A fine edition in black or red genuine leather. Plenty of space between lines for easy reading. Complete footnotes. Gold edges, ribbon markers. Page size: 5½" x 8¼". Boxed . . . **$10**

New . . . Parallel Edition New Testament (380) containing the Revised Standard Version and King James Version set side by side in parallel columns. Each page shows at a glance where these versions differ and where they are similar. Helpful reading for laymen; a basic aid to students, teachers and clergymen. Dark green cloth binding. Page size: 5½" x 8¼" **$3.50**

RSV BIBLES FOR VACATION BIBLE SCHOOL

Young people's Illustrated Edition (2803) contains 12 full-color pictures and 12 maps in color. It is invaluable for Scriptural study. Comes in sturdy black leatheroid binding. Page size: 5¼" x 7½". Boxed **$3.50**
With zipper (2804Z). Boxed **$5.50**

Bible at upper right (3800) . . . **$6.50**

THOMAS NELSON & SONS

Exclusive publishers of The Revised Standard Version Bible

LAKE MOHONK MOUNTAIN HOUSE

In the mountains of Eastern New York State. A different type of resort where the relaxed atmosphere has been a "tradition" for 90 years. No bar. Arrivals and sports restricted on Sunday. 300 comfortable rooms. Generous and tasty meals. 7500 acres mountain property, private lake. American Plan. Open May 1 to late October. Write for booklet IT from

SMILEY BROTHERS, Mohonk Lake, Ulster Co., New York

Up From the Nickelodeon!

By RICHARD C. UNDERWOOD

Making movies these days is a snap. But are your techniques outdated?

THOSE FAMILIAR vacation bywords, "Hold it!" are passé in thousands of families these days as camera fans shift from snapshots to movies. Nobody needs to "hold it" for a movie!

Why this shift? First of all, nothing can beat movies for recording the charm of children and the fun of a family's being together. Movies capture the flavor of special occasions; they preserve the vacation's magic moments as snapshots rarely can. Then, too, mass production and technical breakthroughs have made movie making easier and less expensive than ever. For example, new "electric eye" cameras automatically adjust to changing light conditions. All the photographer normally has to do is take aim and push a button.

Yes, taking home movies has become amazingly simple—*deceptively* simple, in fact. For to film a good movie isn't as easy as it looks.

Remember the old-time nickelodeons? Thousands sprang up soon after movies were introduced because everyone wanted to see the marvelous new illusion of movement on a screen. Early film makers weren't concerned with plot or continuity; just showing movement was enough to entertain an audience.

How times have changed! Today's professional movies (there are exceptions!) have unity, balance, purpose, and are pleasing to watch. Can you say the same for your movie-making efforts? Or are you still in the nickelodeon era, taking unrelated "moving snapshots" that have no meaning, no continuity, and no interest to anyone but you?

This quick quiz should answer that question:

- Do you really know your camera and the film you use?
- Is your camera always with you, ready to shoot?
- Do you catch people at their natural, spontaneous best?
- Do you hold your camera still while shooting?
- Do you make a shooting script in advance?
- Have you tried any new camera tricks lately?

Just one "no" can make a lot of difference. But improving your movies is easy. Here are some tips:

Know Your Tools. Even the most expensive camera is valueless if improperly operated. Start with a simple camera, master it, then—and only then —consider moving up a notch. Don't test a new camera on a vacation trip. Get acquainted with it at home first, so you won't blunder while photographing people you seldom see and places you may never visit again.

The same thing goes for film. If you want to try various types, do it before your trip. Then pick one you like and stick with it. Study that film's instruction slip. If you follow its recommendations, you shouldn't have any trouble.

Relax. A common fault of home movies is shakiness. Let your subjects do the moving—you hold still! Hold your camera comfortably but firmly—against your cheekbone is good. If you have a tripod, use it whenever possible (always for telephoto shots). To take pictures from moving vehicles, use your body as a shock absorber. Keep your elbows against your sides; don't brace the camera or your arms against any part of the vehicle. Dirty windows? You'll just be wasting film unless you clean them first.

Don't Be Greedy. Avoid cluttered scenes. Keep out unnecessary elements

Here's a series of p
showing the lively,
telling quality your
can have—if you'
from a preplanne
and follow the oth
in the accompanyin
This sequence re
young family's de
on a vacation trip

d shoot against simple backgrounds, pecially on portraits. The worst type greediness is horizontal panning—veeping the camera from side to side grab a bigger chunk of picture. Inead, shoot two or three overlapping ots of the same scene. If you must an sideways, use a pan-head tripod r support and freeze the opening nd closing scenes at least three seconds ch. Hollywood cameramen, you'll otice, pan infrequently—and then alays with a special, geared tripod for noothness. Vertical panning, however, not so objectionable if it is done by the cameraman slowly and infrequently.

Don't Let People Act. Photograph people as they are, not as they think they are. Aim for spontaneity and informality. If your subjects are self-conscious, let them get accustomed to you and your camera before you take any pictures. Then watch for typical gestures, expressions, and movements —things that make any home-movie sequence something special. Incidentally, it's usually best to avoid taking a lot of pictures of vacation acquaintances you'll never see again. A certain amount for flavor, yes—but as a rule, concentrate on sequences of your family, friends, and relatives. Their pictures retain your interest after repeated showings, and will grow in value as the years pass.

Don't Be a Tripod. Getting a good movie often requires more action off the screen than on—but between scenes, not while shooting. Always be alert for good shooting positions based on what you think will happen next. Don't overlook the dramatic possibilities of close-ups and low-angle camera positions (combine the two for wonderful pictures of children). Above all, don't be satisfied to stand in one spot and grind away at every picture situation from eye level.

Take Five. Generally, no single scene should run less than five seconds —or more than 15. Too many amateurs film two or three-second bursts which flash on and off the screen too fast for subjects to be recognized. The other extreme is almost as bad; average situations rarely warrant over 15 unbroken seconds of filmed action. More than that usually means repetition and boredom—but there are exceptions.

Accessories Can Help. High-quality movies are being made with the simplest of cameras. But certain extras, properly used, can help improve your pictures and allow filming under unusual conditions. For instance:

Tripod—Easy-to-carry, lightweight models which allow panning sell for around $15.

Exposure meter—"Direct reading" models, easy to use, cost less than $10. However, if you also own a still camera having variable shutter speeds, it would be best to get a more versatile meter which can conveniently be used with either camera.

Extra lenses—Complete, interchangeable models are expensive luxuries, best suited for advanced amateurs. But "supplementary" lenses, which slip over the regular lens to allow closer-range photography, are an inexpensive way of making any camera more versatile.

Filters—Color movies shot under overcast skies or in the shade tend to have a blue cast. A skylight filter remedies that—as well as hazy mountain scenes and those shot from a plane. Conversion filters allow you to shoot indoor (tungsten-light) film outdoors if necessary—and the reverse, although it is less recommended. Travel tip: If you're going by tinted-window train, bus, or plane, ask in advance what filters you'll need for taking natural-color pictures through the windows. Proper filters make the difference!

Keep this in mind about accessories: They're luxuries which, besides being expensive, can be extra burdens on a vacation trip. So don't buy any unless you're sure of using them—and plan ahead so you always travel as light and

the first picture, a , sets the scene; how photographer varies oting positions and the nces from camera to ect for added interhow the final shot es the episode. Most ll, notice the continuthat makes it all a unit.

Name Your Hobby

AMATEUR RADIO: Dean Hagemeister (WOK2X), Potter, Nebr.

BOOK COVERS: Ann Williams, Box 536, Winnebago, Minn. (high-school and college).

BOOKS: Delton K. Wordes, Renville, Minn. (agricultural yearbooks).

BRIDLE BITS: Rev. E. T. DeSelms, The Methodist Church, Mosinee, Wis.

BUTTONS: Mrs. Sadie Blatz, 5633 Main St., Trumbull, Conn.

CARTOONS: Carolyn M. Skidmore, Ponquogue Ave., Hampton Bays, N.Y. (and anecdotes about teachers, pupils, education); Lawrence F. Green, R. 1, Box 310-B, French Camp, Calif. (especially political).

CHURCH BULLETINS: Rev. Ted Springer, Shannopin Methodist Church, South Heights, Pa.; Vera Noel, 1677 Charles St., Portsmouth, Ohio.

COINS: Mrs. William A. Stern, Hiles, Wis.; Dale Carlin, R. 1, Box 82, West Paducah, Ky. (U.S.). J. L. Thomas, 1624 Burr St., Lincoln 2, Nebr. (U.S.).

CUPS & SAUCERS: Louise Buchanan, R. 1, Box 37, Draper, S. Dak.

DISH TOWELS: Mrs. G. E. Blanchard, 2018 High St., Portsmouth, Va.

DOLLS: Mrs. M. B. Cunningham, R. 2, Box 280, Gaston, Oreg.; Margaret Stout, 52 Mt. Vernon Ave., Fredericktown, Ohio.

FINDING WATER: Herman Bernau, Box 503, Ogden, Iowa (underground fountainheads).

GENEALOGY: Mrs. Mildred Thorne, R. 4, Box 130, La Porte, Ind. (Rarick, Brown, Moore, Acker); Mrs. Harvey Byrer, 502 S. Bourbon St., Bourbon, Ind. (St. John, Reed, Towne, Hughes, Parks); Ralph A. Barnette, 159 E. 125th St., New York 35, N.Y. (Humes, Fullerton, Legg, Barnett); Ota A. Crowder, R. 2, Box 148, Chandler, Okla. (Arbuckle, James); Mrs. Tom Reul, Wall, S. Dak. (Reul); Mrs. Ed Kelley, R. 4, Kevil, Ky. (Moore, Adams, Anderson); Cecil A. Davis, Box 461, Muleshoe, Tex. (Pinkerton, Milam, Davis, Simmons).

Mrs. Charles E. Kirkwood, Jr., Box 1241, Clemson, S.C. (Cason); Mrs. Earl Hannaford, 1095 Middlefield Rd., Palo Alto, Calif. (Riley, Bailey); Mrs. John R. Lindahl, 1239 Madeleine Circle, Winton Hills, Cincinnati 31, Ohio (Kennard, Cohan, Tittle); Eunice Long Pederson, 324 N. Michigan Ave., Glendora, Calif. (Neal, Long, Mullin, Martin, Halbert); Mrs. Dean Hagemeister, Potter, Nebr. (Frame, Hagemeister, Ely, Phifer); Mrs. John Anderson, 1703 Manning, Hannibal, Mo. (Hopper, Huffine, Daily, Spence); J. E. Bass, 1009 Federal Ave., Morgan City, La. (Barlow, Coats, Wyatt, Smith, Nye).

John H. Clark, Mannsville, N.Y. (Clark, Kelsey, Baird, Eastman, Leater, Parsons, Weller, Fobes, Bretzer, Bahn, Dillman, Sharrer, Remington); Mrs. Reed Taylor, Talihina, Okla. (Zopf, Sparrow, Lanman); Mildred Smith, 150 Hawthorne Ave., Waterloo, Iowa (Blunt, Butler); Arthur J. Dunckel, Dolgeville, N.Y. (Dunckel, Silvernail, Silbernagle, Slack, Woolever, Wohleben); Virginia Westfall, 2538 17th Ave., Forest Grove, Oreg. (Krottinger, Van Clef, Gallimore, Mabry, Sprinkle); Mrs. Estella Leiss Niswonger, 2611 NE 19th St., Pompano Beach, Fla. (Niswonger, Neiswonger, Neiswanner, Niswanner, Neiswarner, Neiswander, Niswander, Neisenschwander, Olwin, Olwine, Leiss); Mrs. R. C. McClain, 100 Ontario Ave., Point Marion, Pa. (Snowden).

GLASSWARE: Mrs. Harry Marsh, 2742 Pierce Ave., Camden, N.J. (cut glass); Mary M. Lewis, 9550 Ceylon Ave., Los Angeles 45, Calif. (antique, and calendar plates); Mrs. Ralph Reedy, Box 128, Albany, Ill. (glass and china slippers).

HORTICULTURE: Mrs. Donald Dodd, R. 1, Box 14-A, Estacada, Oreg. (wild flowers); Frank Payne, 4320 Shawnee Dr., Kansas City 6, Kans. (dahlias).

INDIAN RELICS: William Marsh, 2742 Pierce Ave., Camden, N.J.; Roy Dawes, Mannsville, N.Y.

LACE WEAVING: Mrs. Grace Gunter, Methodist Memorial Home, Box 32, Warren, Ind.

PICTURES: Mrs. Louise Daugherty, Box 154, Merom, Ind. (of bluebirds).

PINS & BADGES: Oei Kie-hong, Djl. RSU 22, Temanggung, Java, Indonesia.

PITCHERS: Mrs. B. Hubka, Morrowville, Kans.

PLATES: Mrs. Hubert Seamster, RR 2, Cedar Vale, Kans. (antique): Mrs. Homer H. Griffith, RR, Cambridge, Iowa (state, antique).

POST CARDS: Mrs. Robert Travis, 801 Northwestern, Storm Lake, Iowa (old, from Iowa); Mrs. Lizzie Fitzgerald, Erin, Tenn.; Len Dupree, 3125 Bransford Rd., Augusta, Ga.; Rev. E. Lester Ballard, 1808 Friendly Rd., Greensboro, N.C.; Grace Hall, R. 2, Elmwood, Wis.; Sandy Thayer, 308 Windsor Ave., Pleasant Hills, Wilmington 3, Del.; Gayle Pierce, 311 Forest Brook Glen, Wilmington 3, Del.; Betty Bramble, 205 Harding Ave., Silview, Wilmington 3, Del.; Sharon Leuze, 17 Harbson Pl., Stanton Crest, Wilmington 3, Del.; Gayle Kase, 114 Laurel Lane, Forest Brook Glen, Wilmington 3, Del.

POSTMARKS: Neva Wiese, R. 2, Hunter, Kans. Mrs. Mae W. McCoombe, 719 W. Fisher Ave., Philadelphia 20, Pa.; Mrs. Thomas J. Ferguson, Jr., R. 2, SR 278, McArthur, Ohio.

QUIPS & WITTICISMS: Richard F. Burns, 246 Dutchess St., Springfield 9, Mass. (humorous definitions).

RECIPES: Mrs. Valeta Carsey, R. 2, Box 95, Fort Lupton, Colo.

ROCKS & MINERALS: David Lyles, 2950 S. Church St., Salem, Oreg. (fluorescent, especially opal); Grace Hall, R. 2, Elmwood, Wis.

SALT & PEPPERS: Tommy White, Box 99, Blue Mound, Ill.; Mrs. Edward Kolves, RR 2, Easton, Ill.

SOIL SAMPLES: Earl James, 4718 Forest Hills Rd., Rockford, Ill.

TOOTHPICK HOLDERS: Mrs. John Rolando, 5027 N. 57th St., Milwaukee 18, Wis.

UNUSUAL NAMES: Mrs. Giles Cleveland, Lyons, Nebr. (surnames).

VASES: Mrs. C. T. Lacy, 801 Lester St., Poplar Bluff, Mo.

PEN PALS (open to age 18): Carolyn (7), William (9), and Cynthia (10) Ferguson, R. 2, SR 278, McArthur, Ohio; Linda Maddy (15), 151 N. Guilford Ave., Columbus 22, Ohio; Connie Reeves (15), 667 Rockaway St., Staten Island 7, N.Y.; Shirley (11), Judy (13), and Ellyn (16) Struble, RR 4, Bryan, Ohio.

Janice Gooden (14), Box 664, Elizabethtown, N.C.; Sara Smith (14), RD 1, Titusville, Pa.; Joyce Cheatham (16), Spout Springs, Va.; Elizabeth Reed (15), Miller Rd., Cedar Park, Annapolis, Md.; Valerie Monk (17), 15 Stanford Close, Ruislip, Middlesex, England; Ann Hetric (11), RD 2, Columbiana, Ohio.

Nancy Bowman (14), RD 2, Columbiana, Ohio; Jean Hammersley (13), 56 High St., Ipswich, Mass.; Sally J. Wanzer (13), 10 Mineral St., Ipswich, Mass.; Patty Bedwell (15), 1102 Faun Rd., Graylyn Crest, Wilmington 3, Del.; Mary-Ellen Olmsted (15), 227 Lyndhurst Ave., McDaniel Crest, Wilmington 3, Del.; Phyllis Kio (14), RFD 1, Keating Summit, Pa.; Elizabeth Bement (11), RD 7, Depot Rd., Erie, Pa.

Carol Ann Jellemo (14), 713 S. Pella, Orange City, Iowa; Mary B. Brant (18), 1 George Ave., Hampton, N.H.; Marilyn Turner (15), 9 Second St., Camden, N.Y.; Paula Kachadorian (14), 67 Nelson Rd., South Weymouth 90, Mass.; Rubie Newly (17), R. 1, Evansville, Tenn.; Peggy Watson (17), R. 2, Spring City, Tenn.; Freida Ann Barger (16), R. 2, Spring City, Tenn.; Delcie Mae Roberts (17), R. 2, Spring City, Tenn.

unencumbered as you possibly

Be a Tough Critic . . . of you
This is the key to steady improvem
At the least, it should mean revie
your past movie efforts objectivel
you don't make the same mist
again. Better yet, get an editing c
(good ones are around $40, spl
alone are well under $10) and snip
the dead weight that makes
movies drag. But that, at best,
second-rate solution for movie ills.
editing is something you'll rarely
to fall back on in the future if
start now to . . .

Shoot Stories, Not Snapsh
Here is where you graduate from
nickelodeon era, where motion
all that counted, to modern technic
where a good subject, continuity,
advance planning are essential.
goal is to avoid filming one isol
scene after another. Try to g
several scenes so that together they
a story centered around a single th
Each take should show the buil
as well as the peak action. The
result will be a more interesting m
—and less wasted film.

Study the illustration on the
ceding page. Notice how the sc
form a logical progression of eve
how the airport sign introduces
sequence, and how shooting dista
are varied to give change of pace,
pact, and interest.

Those pictures were shot *after*
photographer had outlined a shoo
script. He knew roughly what to
pect, what good picture possibil
would be present. The result wa
group of scenes which neatly fit
gether to tell a story.

Try it; it can't help but imp
your movies. Even if you don't fo
the script to the letter, you'll be
from having planned ahead and ha
at least an outline of picture possi
ties in mind. Get those planned sce
but keep your eyes open and
camera ready for the unexpec
Capturing spontaneous action can m
a whole film sequence exceptional

Be Different. Don't try anyth
you're not sure of, never break a
and don't bother hunting for the
usual—if you're satisfied with medi
movies. But if you want your mo
to be special, try those wild i
Experiment. Reject the easy pict
and the photographic clichés. Tr
capture flavor and atmosphere.
movies indoors and at night.
plenty of close-ups. Think in term
color, and hunt for striking comp
tion as would an artist.

Imagination is the crucial ingredi
Without it, a home movie is flat
colorless. But with it, you've got
spice and sparkle that mark a p
winner.

So plan your script, grab
camera—and start shooting.

What I Told Ted and Mary

By MICHAEL DAVES

THEY SAT in my study—Ted and Mary, a young couple soon to be married. They had visited me earlier to discuss the ceremony and had taken home The Methodist Hymnal *to familiarize themselves with the ritual. Now they were back for counseling. What should I, as their pastor, tell them? Here is what I finally said:*

You are about to enter a happy, holy state. You are uniting your hearts, minds, souls, and bodies into one dynamic whole. Marriage is a partial answer to man's greatest sickness—isolation. No longer will you be alone. Now you can share experiences and, because they are shared, they will become more real. God knew what he was doing when he made man to live with woman! You're wise, too, to have a church wedding. It means more when you feel God has blessed your marriage through his holy church.

Love is not enough for a successful marriage. There is an ebb and flow to romantic love. One day many a husband wakes up, looks at his wife, and wonders if he really loves her. And many a wife feels the same. When that happens, don't run to a lawyer's office. Come back here to my office—or any minister's office. Or talk it out yourselves.

Your love is going to change; your love will have growing pains. But don't let them get you down. True love is bound to grow. Love depends on many factors. When the love tide ebbs, then you need understanding, patience, faith, and a sense of duty to stay together "for better, for worse." There will be responsibilities as well as privileges. You can't stay on a honeymoon all your married life.

A key word is co-operation. One of you can't steer over the sea of matrimony alone. You will have to co-operate on the budget, food, recreation, clothes. You'll have to see things from the other's point of view and admit when you make a mistake.

You will need to keep your channels of communication open. One of the most important elements in a successful marriage is being able to discuss problems rationally. When you lose the ability to talk with one another, you either sit in tense silence or yell. But if you can talk it out, chances are you won't fight it out.

Mature attitudes are vital. This will take time; no one is completely mature in everything. However, the more mature attitudes you develop, the better your chances for a successful marriage.

Jealousy is an immature attitude, an outward sign of an inward insecurity. Remember what Paul said in I Corinthians 13:4: "Love is not jealous."

Paul also said, "Love does not insist on its own way." Selfishness is another form of emotional infancy. Many marriage partners are as egocentric as babies. Such selfishness is sure to destroy marriage.

You must also develop mature attitudes about sex. I know the marriage manuals have helped you with the physical side. But your own attitudes are vital. If they are healthy, you won't have to worry about physical expression. A mature attitude toward sex means that you realize God created sex for good and that, far from being evil, with proper use it is the highest expression of romantic love.

Don't stop doing things together. Right now you wouldn't think of doing anything without one another. But after marriage you will discover that you both have different interests and friends. Sometimes hubsands will want to go out with the boys, and wives will want to have the girls in for coffee. Often you will just want to be alone. After all, each one needs some privacy.

But don't lose sight of having fun. I hope that after you marry you will still go out together. A man should send his wife candy and flowers once in a while. And she ought to put on her best dress and let him take her out occasionally. Even when children come along, reserve time when you two can be alone.

Above all, stay in the church. Don't let your wedding be the last time you set foot inside. Many problems can be solved in the church which cannot be solved outside. Your pastor is always willing to help.

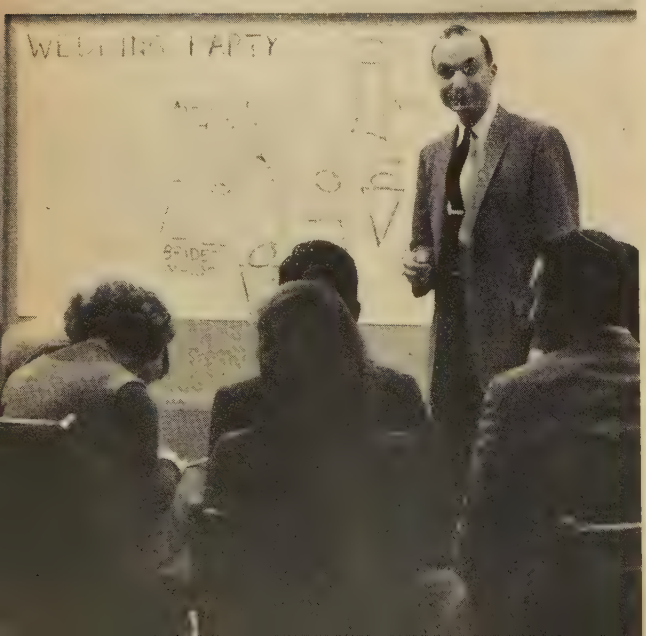
The church, with all its imperfections, is still the only organization dedicated to bringing people into a knowledge of God through Jesus Christ. There you will find the finest friends anywhere. Through song, sermon, and Sacrament, you will be brought nearer to God.

Your relationship will take on a new meaning, and you will have a mutual purpose that will strengthen and solidify your bonds. Your whole life depends on your relationship with God. Your love is only a small inlet of a great ocean of love. God made the ocean. God is love. We pray that he will bless your union:

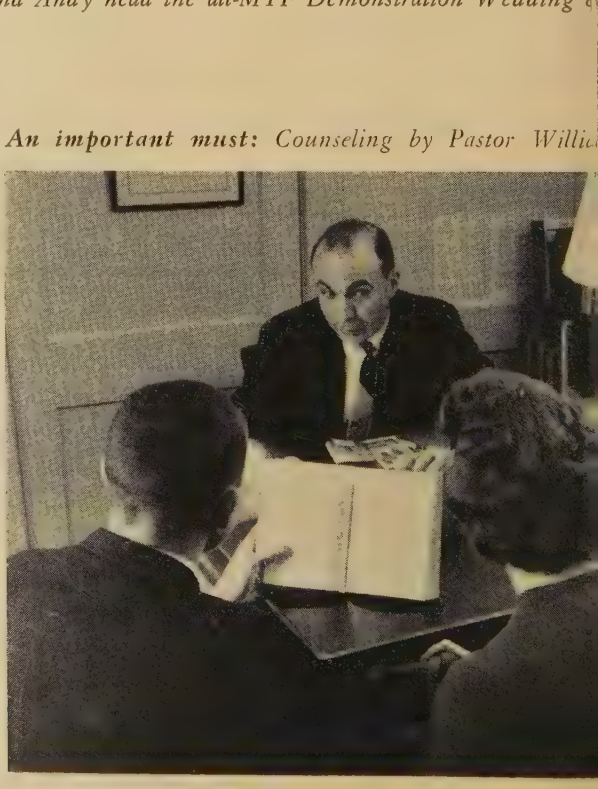
Father, we thank thee for making our marriage in heaven; may we make it on earth. Help us to be unselfish and tolerant, patient and understanding, so that our home may be a place of peace. Grant that we might meet one another halfway—and more if need be. Thank thee for the prospect of children and grandchildren, of complete union. Thank thee for thy love. As years drift by and we find "silver threads among the gold," may our love gain added dimensions. This is our prayer as we stand at the gate of this holy estate. Amen.

Bride and groom: *Diana McDowell, left, and Andy Heinze, center, concent*
as the marriage ritual is explained. Diana and Andy head the all-MYF Demonstration Wedding

Who's where when? *A chalk-talk clears it up.*



An important must: *Counseling by Pastor Willi*



North Andover MYFers learn

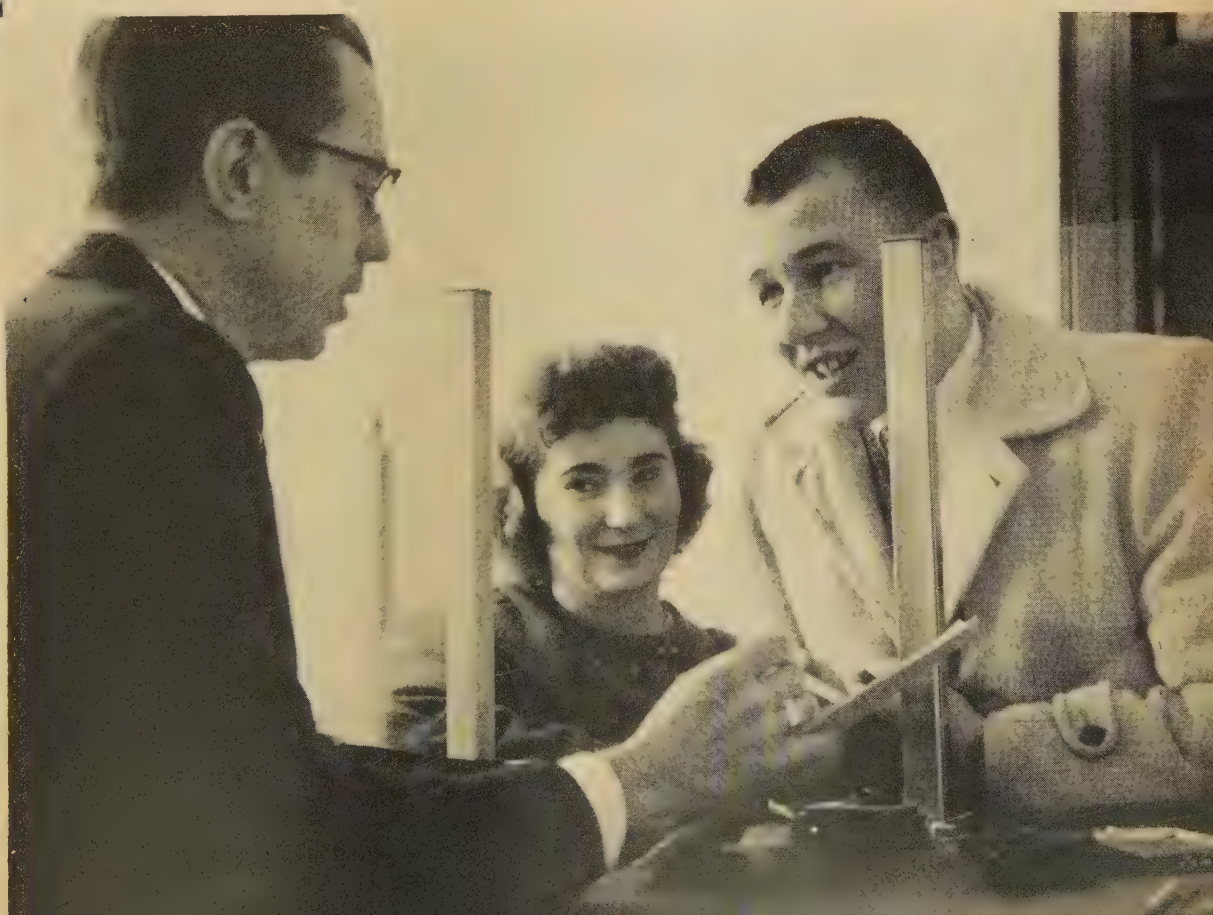
How to Plan a Wedding

A WEDDING is a happy time. Why, then, were some 380,000 divorces granted last year? Why, for every three marriage licenses issued, was one divorce suit filed? Why have an estimated 10 million living Americans been divorced?

These questions have no simple answer. But marriage counselors agree on this: Thousands of marriages fail because newlyweds—especially younger ones—do not understand what marriage involves.

A big step in combating the problem is being taken by First Methodist Church in North Andover, Mass. There, MYFers spend one month each year studying family life. They climax their studies by electing a "bride and groom" who "marry" in a full-dress church ceremony.

The marriage, of course, isn't real. Yet the only way a visitor can tell is through the printed program, which identifies it as the MYF's annual Demonstration Wedding. Besides being great fun to plan and execute, this popular event helps teach teen-agers the meaning and importance of marriage, the religious significance of the ritual, and the characteristics of a loving Christian home. This is not just a performance; it is training for life. And these enthusiastic teen-agers, as these



A license, too: *Though Diana and Andy aren't really to be married, they go through all the usual steps—including a visit to the town hall.*

Squeeze play: *Tight collar, nervous groom—then a resolute usher takes over.*

pages show, take this training ser

Back in 1949, Grace Stewar
Don Farrow, then president,
elected as bride and groom. They
a fine couple; the Demonstration
ding went off without a hitch.
years later they stood together
more before the same altar. Bu
time the ceremony was real.

Today, they are among the ch
active young adults. Grace was
many members who helped mak
sible this year's Demonstration
ding pictured on these pages. Sh
her wedding gown to Diana McD
the 1959 bride. Other adults d
flowers for decoration and co
furnished a cake for the receptio
music for the service, and advis
wedding etiquette. Recent bride
bridesmaids contributed gowns

Rehearsal: *"Fatherhood" came by ballot for Bill Pickles, here trying the bridal march with elected daughter, Diana, on his ar*

The gown: *It's Grace Farrow's. Grace, left, married her "MYF groom."*

The "real thing": *Bill and Diana, in formal l make a dignified entrance during the demonstration cere*

thing store furnished formal wear ushers, groom, and best man. It s almost a community project.

The Rev. Ralph D. York, now serv- a California pastorate, originated idea back in 1948 as a feature of uth Week. His purpose—to give urch youth a better grasp of Chris- marriage—has never been altered. ndreds of teen-agers have profited m this experience.

Mr. York's foresight put First Church jump ahead of many others, only w recognizing the importance of urch-centered marriage instruction. *The Discipline* states:

"It is increasingly obvious that if arriage is to succeed, there must be equate preparation. Therefore, it is commended that a regular course of struction for youth on the Christian ideals of friendship, courtship, and marriage be given in each local church. . . . Suitable books, pamphlets, and audio-visual resources should be made available for young people. . . ."

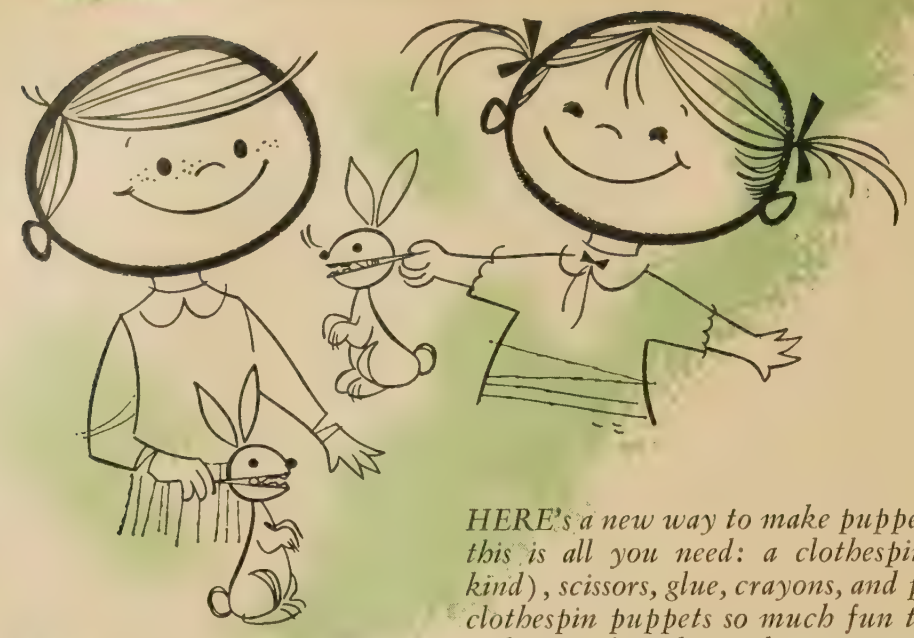
The Rev. Donald Williams, present pastor, based this year's MYF family-life program on the six-leaflet *Preparation for Marriage* series recently issued by the General Board of Education's Department of the Christian Family. Ths material was supplemented by films, guest speakers, and full-length books. Another far-reaching new source is *In Holy Matrimony,* the official marriage manual of The Methodist Church, now available from Methodist Publishing House bookstores for 90¢.

Planning any wedding—even a demonstration—is a tough job. First step at North Andover is selecting an all-MYF cast, from minister, bride, and groom on down through attend ants, ushers, and even parents for the marrying couple. Then the group wades into such problems as music, decora-tions, the role of each participant, ceremonial procedure, and etiquette.

A general invitation is extended to the congregation through the church newsletter; final problems are ironed out in a rehearsal. Then on the evening of Youth Sunday, the wedding takes place—bride and groom probably more nervous than they will be a few years hence on their real wedding days.

This never fails to be a high spot of the year for MYFers, an event they don't soon forget. Best of all, while having fun, they learn invaluable les-sons about the roots from which suc-cessful Christian marriages grow.

Line forms at the rear: *The "newlyweds" and their hard-working attendants relax at the reception. Looks as if best man Dick Bamford, third from right, can't wait to get at that cake!*

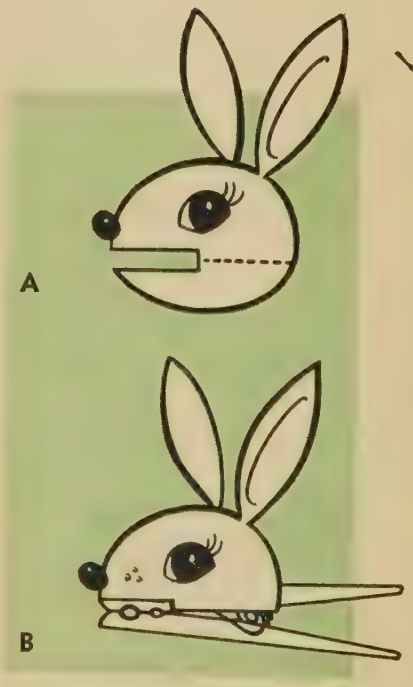


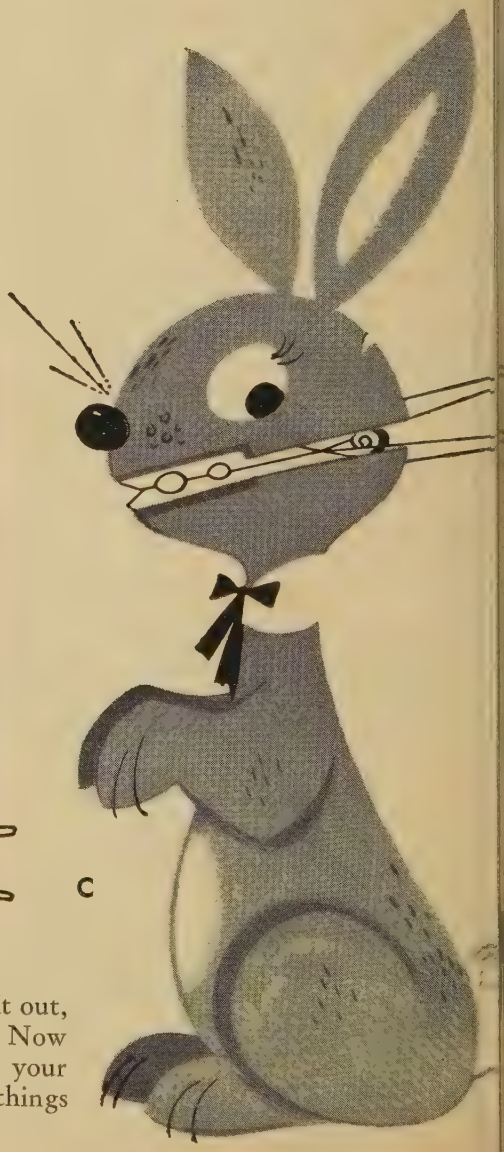
Fun With Clothespin Puppets

HERE's a new way to make puppets in a jiffy! And this is all you need: a clothespin (the snapping kind), scissors, glue, crayons, and paper. You'll find clothespin puppets so much fun to make that you and your friends might even want to plan your own puppet show with them. Just follow the directions below. The drawings will help you, too.

First, draw and color the puppet's head (see Drawing A). It might be anything—a rabbit, a bear, a boy, or a girl. Whatever it is, it should be about 2¼ inches wide from the back of its head to the front of its mouth.

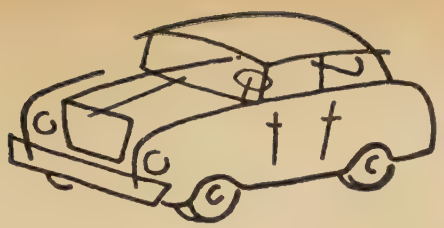
Next, cut the puppet's head in half, right across its mouth. (Drawing A has a dotted line to show you where to cut.) Then paste the forehead part of your puppet to the upper side of the clothespin (Drawing B) and the chin part to the lower side of the clothespin.





To finish the puppet, draw its body on paper, cut it out, and paste it onto the puppet's head (Drawing C). Now squeeze the clothespin open and shut and watch your puppet laugh! You can even make him pick up things in his mouth.

A Silly Story for Tired Travelers



ARE YOU going on a vacation with Mom and Dad this year? If so, here is a game you can play in the car. First, cut out all the words on the green blocks. Mix them up and put them in a small box. Then choose one person to read the story about the Tugwuggles' Trip. The other players should take turns drawing words from the box. Each time the reader comes to a blank, he should pause and wait for a player to read the word he has drawn from the box.

butterflies	petunias
old tennis shoes	
squirrels	plant food
clothespins	
canaries	nose drops
airmail stamps	
tadpoles	peanuts
mosquito lotion	
feathers	soap flakes
jawbreakers	
lady bugs	poison ivy
monkey wrenches	
overshoes	toothpicks

ONE summer day Mr. Tugwuggle said to his ife and son, "Let's take a trip."

"What a wonderful idea!" exclaimed Mrs. ugwuggle, and Tommy Tugwuggle was so xcited he jumped up and down and accidentally epped on some _____.

"First I must take the car to the garage," Mr. ugwuggle said, "to have the tank filled with _____ and get the _____ checked and have me _____ put in the tires. Then we will be eady to go."

While Mr. Tugwuggle was gone, Mrs. Tugvuggle dusted the _____ and swept the _____. Then she packed a nice lunch, including sandwiches with lettuce and _____ in them. She also wrapped some _____ in waxed paper and filled a vacuum jug with cold _____. Then Mrs. Tugwuggle asked Tommy Tugwuggle to put the _____ outside and to water the _____ while she went upstairs to put on her hat—the one with _____ and _____ on it.

The Tugwuggles had a nice trip and saw many interesting things such as _____ and _____ and _____. The lunch was good, too, but Mrs. Tugwuggle felt bad because she had forgotten the cake and _____.

When they arrived home they went to bed and dreamed about _____ and _____ and _____.

Summer Is Smiling

Summer is smiling, singing, and smiling;
Summer is waking me up every day;
Summer is kissing my cheek with a sunbeam;
Summer is saying, "Come outside and play."

Summer is tossing small clouds in the sky;
Summer is happy—it's laughing at me;
Summer is wearing a big yellow sun and
Red-breasted robins in my apple tree.

Summer is smiling, singing, and smiling;
Summer is making my freckles come out;
Summer is sparkling with dandelion buttons;
Summer is whispering breezes about.

Summer is tickling my feet with green grass;
Summer is flying bright birds in the air;
Summer is making my heart talk to God—it's
Saying a "thank-you-for-Summertime" prayer.

—Ruth Adams Murray

A FREE GIFT FOR YOU!

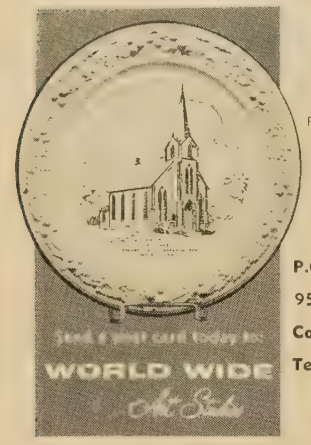
HANDY, PURSE-SIZE SEWING KIT

Yours for just three minutes of your time which is all it will take for us to show you how your group can raise money—in an easy and dignified way—with Lovely

KEEPSAKE PLATES

permanently decorated by our exclusive "Cerama-Etch" process.

THIS OFFER IS LIMITED, SO ACT NOW.



AND ASK ABOUT OUR FREE FUND RAISING COUNSELING SERVICE

P.O. Box 956 Covington, Tennessee

YOUR GUARANTEE OF FINEST QUALITY
All KEEPSAKE PLATES are decorated by our exclusive CERAMA-ETCH PROCESS

Endicott

CHURCH FURNITURE
fine craftsmanship . . . pulpits altars, communion sets

yours FREE!
SEE the new 28-page Endicott catalog—shows complete line of fine furniture, Cushion-Eze pews, and the new Add-a-Cushion . . . also plant and manufacturing facilities.

Send for your FREE CATALOG Today!

Cushion-Eze CHURCH PEWS
with patented, built-in foam cushioning

VINYLFOAM
add-a-CUSHION
designed to fit all types of church pews

Write Dept. T96
ENDICOTT CHURCH FURNITURE
Winona Lake • Indiana

Do FALSE TEETH Rock, Slide or Slip?

FASTEETH, an improved powder to be sprinkled on upper or lower plates, holds false teeth more firmly in place. Do not slide, slip or rock. No gummy, gooey, pasty taste or feeling. FASTEETH is alkaline (non-acid). Does not sour. Checks "plate odor" (denture breath). Get FASTEETH at any drug counter. FREE! Write for generous sample to 222 Wall St., Binghamton, New York.

of the world pa

IN HAWAII: A STRONGER BROTHERHOOD WITN

Hawaiian Methodists are viewing statehood as making possible a stronger American witness to brotherhood. More noteworthy than the islands' pineapples, sugar, and tourists, they say, is the harmony in which people of many races and nationalities live and work together. The 50th state, gateway to Asia, "may well become the proving ground for democracy for half the world's population," the superintendent of the Hawaii Mission Conference, Dr. Harry S. Komuro, predicts.

Methodists have been among the strongest supporting groups since the statehood movement began in 1903. One chief backer, Bishop James C. Baker, retired, of San Marino, Calif., recently drew praise from *The Honolulu Star-Bulletin* for his "fight for social justice"—statehood.

Methodists number over 5,000 of the islands' 640,000 population and embrace Japanese, Filipinos, Koreans, and mainland Americans, including many servicemen. Total Protestant membership is close to 60,000; Roman Catholic, 155,000.

Methodist work was started in 1855, but soon was discontinued until 1877, when a continuing program took roots. At first, racial churches were the rule, necessitated by language difficulties, but today "integration is taken for granted," according to Dr. Komuro. Especially encouraging to church leaders, he adds, is the large number of children and youths—the ma from non-Christian homes—in S school.

Methodists will operate the is first home for the aged, Pohai (meaning "surrounded by bea at Kaneohe. To open this yea home will occupy 16 acres and a modate 200 residents.

Another Methodist project, Su Wesley Home, for 50 years a residence run by the Woman's Di of Christian Service, was change year into a community center s a needy area of Honolulu. Meth originated Goodwill Industries is ing the possibilities of a Hav branch, and a new Wesley Foun Building at the University of H is being built.

During the last year, full c membership gained 1.8 per ce 4,352. The state also has 1,19 paratory members. In addition new church and two Sunday s were organized, and benevolence increased 11 per cent to $28,799

Ike, Bishops, and History

Methodism's Council of Bisho members present, highlighted its Washington conference with a visit to President Eisenhower i White House. There, bishops re that two of their predecessors, F Asbury and Thomas Coke, a

A visit with Prime Minister Nehru in his home climaxed Indian tour of H and Mrs. W. A. Smith, Oklahoma City. At right: Bishop S. K. Mondol,

anied by two ministers, in 1789, be-ame the first church officials to call n George Washington after his auguration. Bishop Asbury's state-ent to Washington was read to Mr. isenhower by Bishop G. Bromley xnam, outgoing Council president. he 1789 statement said in part:

"We are conscious, from the signal roofs you have already given, that you re a friend of mankind; and, under is established idea, place . . . full

Riverside, Calif., churchgoers chuckled when they found a second sign, author unknown, along a church-owned road.

onfidence in your wisdom and integrity or the preservation of those civil and eligious liberties which have been ransmitted to us by the providence of God and the glorious revolution . . ."

In November TOGETHER will salute the 75th anniversary of Methodism in America with a special historical issue.

The bishops, meeting in semiannual session, also held off-the-record conferences with Vice-President Nixon; Gen. Nathan F. Twining, chairman, Joint Chiefs of Staff; Sen. John F. Kennedy (D., Mass.); Sen. Hubert H. Humphrey (D., Minn.); Sen. Lyndon Johnson (D., Tex.); Chief Justice Earl Warren; Secretary of Defense Neil H. McElroy, and Secretary of Health, Education, and Welfare Arthur S. Flemming.

Bishop Marvin A. Franklin of Jackson, Miss., was selected by the Council to succeed Bishop Oxnam as president for the next year.

Blind Need More Teachers

Blind people overseas urgently need more teachers, the John Milton Society for the Blind has just learned. Dr. Dwight C. Smith, general secretary, urged the enlargement of teacher-training programs in India, Egypt, Jordan, Lebanon, and Ceylon and the launching of similar programs in other countries. Methodists co-operate with some 50 other denominations in the Society.

Of the record $154,598 budget for 1959, $20,000 will go for teacher training and scholarships for blind students.

To Discuss Race at Dallas

Eight agencies of The Methodist Church will sponsor a Conference on Human Relations August 31 to September 4 in Dallas, Tex. The session will be held at Southern Methodist University; at least 1,200 delegates are due to attend.

The first such church-wide conference to be called by this denomination will consider such questions as:

- What is our Christian witness on race?
- What is the nature of the present racial crisis in our nation and the world?
- What can Methodists do?

Sponsoring agencies are the Boards of Evangelism, Education, Lay Activities, and Social and Economic Relations; Commission on Chaplains; the Divisions of National and World Missions, and the Woman's Division of Christian Service.

Refugees Look to Us

Failure to deal with the refugee problem may become a major cause of a new war, says Dr. Elfan Rees, World Council of Churches' adviser on refugee matters. His recommendation: thought, prayer, and constructive action on the UN World Refugee Year, starting in June.

At last count, some 15,000 of the 60,000 eligible for admission to the U.S. were looking to Protestant churches for sponsorship and assistance. Dr. Rees advised churches to realize that such services may be a permanent part of their ministry.

For Theology School: $1 Million

Methodists in Southern California and Arizona have raised $1,057,265 toward the new $5-million campus of Southern California School of Theology at Claremont.

Contracts have been awarded for the first two units.

Africa Races to Freedom

As African nations surge toward independence, they will face problems as well as opportunities. This is the

Security and Joy for YOU...for Them

Mail the coupon. Learn how you can assure yourself of present happiness and future security with perpetual blessing to God's neglected children. This joy and blessing can be yours by investing in God's program to spread the gospel by means of

Children of Manila

THE ANNUITY PLAN

Guarantees you an income as long as you live at a high rate of return with unquestioned safety. No loss, no worry, no Will trouble. Annuities in amounts from $100 up. Investigate this plan which helps yourself and others too.

Kentucky Mission Children

Mail Coupon for Free Book

"Bright Horizons" explains The Annuity Plan, answers questions, illustrates Missionary work.

Dept. T6-39-9

Rev. H. Burnham Kirkland,
150 Fifth Ave., New York 11, N.Y.

Dear Mr. Kirkland: Please send me free copy of "Bright Horizons" setting forth ALL the advantages of The Annuity Plan. No obligation.

*Name*_____

*Address*_____

*City*_____ *Zone*___ *State*_____

Division of World Missions and Division of National Missions of the Board of Missions of

THE METHODIST CHURCH

Dept. T6-39-9 150 Fifth Ave., New York 11, N.Y.

Pews, Pulpit & Chancel FURNITURE

EARLY DELIVERY

WRITE FOR FREE CATALOG

J. P. REDINGTON & CO.

DEPT. 2, SCRANTON 2, PA.—CHICO, CAL.

Order Any Book

. . . you see reviewed in *Together* at the publisher's advertised price—we pay the postage to you.

THE METHODIST PUBLISHING HOUSE

Since 1789

Order from House serving you

Baltimore 3 • Chicago 11 • Cincinnati 2
Dallas 1 • Detroit 1 • Kansas City 6
Nashville 2 • New York 11 • Pittsburgh 30
Portland 5 • Richmond 16 • San Francisco 2

Shop at our COKESBURY BOOK STORES in:
ATLANTA, 72 Broad St., N. W.
BOSTON, 577 Boylston St
LOS ANGELES, 5244 Santa Monica Blvd.
NASHVILLE, 417 Church St.

METHODIST ALMANACK

A Miscellany of Dates & Divers Interesting Matters for People Called Methodist

Men and melons are hard to know—B. Franklin

June hath XXX days — 6th Month

I never knu a man trubbled with melankolly,
who had plenty to dew, and did it—Josh Billings

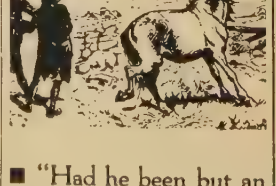
1	M	Wesley resigns Oxford Fellowship, 1751
2	Tu	P. T. Barnum puts 1st show on road, 1835 ☛
3	W	*One evil begets two*
4	Th	Thos. Rankin's 1st sermon in America, 1773 "I have set before thee an open door, and no man shall shut it" was text
5	Fr	Lightning is electricity: Franklin, 1752
6	Sa	Henry Seely patents 1st electric iron, 1882
7	S	Wesley preaches on father's tomb, 1742 ☛
8	M	Methodists start Children's Day, 1868
9	Tu	Gov. Oglethorpe gets Georgia charter, 1732
10	W	1st mint establ. in America, 1652
11	Th	Hawaii's Kamehameha Day
12	Fr	Iowa granted territorial gov't., 1838
13	Sa	Wesley off to Moravians at Herrnhut, 1738
14	S	Methodist Student Day
15	M	Furloughed missionaries meet, DePauw U.
16	Tu	Edison perfects cylinder phonograph, 1888
17	W	T. R. back from African game hunt, 1910
18	Th	1st cross-country auto trip starts, 1903
19	Fr	1st baseball game, 1846. Player lost temper, fined 6¢ for swearing
20	Sa	Horse kicks Wesley, Caulfield, 1771 ☛
21	S	Dan Beard, founder U.S. Boy Scouts, b. 1850
22	M	Bolivar calls 1st Pan American meet, 1826
23	Tu	Peter Moriarity d., 1814. Famed Methodist evangelist was Catholic till 1776
24	W	Henry W. Beecher b. Litchfield, Conn., 1813
25	Th	Gen. Custer loses at Little Big Horn, 1876
26	Fr	Ike, Elizabeth II, dedicate St. Lawrence Seaway, St. Lambert's Lock, Montreal
27	Sa	*Fear is a bad adviser*
28	S	John Wesley b., 1703
29	M	Asbury opens Bethel Church, 1794
30	Tu	1st anniv. Sunday School Union, N.Y., 1828

The Wesleys, also known as Westleys, have been traced to Guy, whom Athelstan made a thane, or clan chief, in 938, & were related to the Duke of Wellington. His brother, Richard Colley, changed it to the earlier form, Wellesley, used by both him & the Duke. The eldest brother, Marquis of Wellesley, married an American woman, a granddaughter of Charles Carroll of Carrollton, Md.

■ To get the clergy to look on circuses with more favor, Barnum & other showmen used religious terms in advertising. Hippopotamus was called "Behemoth of Holy Writ," the Indian zebu "sacred cow," the camel "ship of the desert," the water buffalo the "ox that treads out the corn."

■ Wesley gave many sermons at Epworth & caused a commotion among his enemies. They hauled a whole wagonload of Methodists before a magistrate. "They converted my wife," said one accuser. "Till she went among them she had such a tongue, but now she is quiet as a lamb."

"Take them back," said the judge, "and let them convert all the scolds in town!"



■ "Had he been but an inch or two nearer, I should not have travelled any farther." Despite the kick and various other illnesses, including tuberculosis, Methodism's founder lived to 88.

opinion of two Methodist bishops recently visited there.

Bishop Charles W. Brashares Chicago pointed out that "the Chu the school, and the creative forces in a race to train the leaders of t nations before they become free. they lose the race, he warned, chances of these nations remai free are slim.

Asserting that the desire for i pendence is so deep that there ca no turning back, Bishop Gerald I nedy of Los Angeles said, "Whites looked down on the natives too and the hatred this has brought a now is being felt in tension and moil." He compared Africans' d for freedom to that shown by An cans in 1776.

Bishop Kennedy added that Met ist functions have been assumed Africans to the extent that if Amer Methodism were to remove all its sions, "the spirit of the Church w remain."

More Hymns at Weddings?

Increased use of hymns in wed ceremonies is being urged in a wedding manual prepared by the tional Fellowship of Methodist sicians. Some hymns make "sple processionals and recessionals," manual says, while others particularly appropriate as wed prayers." The volume also advises

- Don't wait until the rehears discuss music with the organist.
- Plan a pre-service program churchly music.
- Don't allow marching to any r artificial pattern.
- Don't include an extended within the service.
- Ask the entire congregation join in saying or singing the L Prayer.

MPH Looks Ahead to 1975

The Methodist Publishing House announced a major long-range ex sion program based on studies of the church will need by 1975. The foresees a 75 per cent increase in r order and retail activity, servin membership grown from the pre 9.7 million to more than 12 millio

The distribution system will be vamped, with regional centers carr full inventories of publications supplies in the areas of New York Chicago, San Francisco, Dallas, Richmond, Va., and Nashville, T In addition, more local retail units be added to the 15 already in opera

Men's Clubs Total 12,500

Laymen are well ahead of sche in forming Methodist Men clubs.

The Board of Lay Activities has

CENTURY CLUB

TOGETHER has received the names of more Methodists who have celebrated enough birthdays to qualify for the Century Club:

Mrs. Louise Biddinger, 101, Anderson, Ind.
R. A. Early, 109, Corbin, Ky.

Names of other Methodists, 100 or older, will be published as they are received from readers.

ounced that 12,500 clubs now are artered—an accomplishment original- linked to a May 31, 1960, deadline. he 12,500th club is at Trinity Church, ountain View, Calif.

akota College Head at 33

At 33, Dr. Jack Jones Early is one the nation's youngest college presi- nts as he takes the reins of Methodist- lated Dakota Wesleyan University, itchell, S.Dak. He came to DWU om Iowa Wesleyan College, Mount easant, where he was vice-president d dean.

Dr. Early, a Methodist minister, also s been a Kentucky legislator.

ally to Fight Flu

When a flu epidemic struck Virginia ethodist Children's Home, Rich- ond, recently, Methodists in Chicago d Cincinnati rallied to relieve a nurse ortage.

Dr. Walter C. Eyster of the Board Hospitals and Homes in Chicago, st to learn of the emergency, phoned oard-related Bethesda Hospital, Cin- nnati, and asked for relief nurses. In few hours, Nancy Meeks and Phyllis hitney were flying to Richmond.

The two were "worth their weight gold," said home superintendent Leon Smith.

'Cure' for Delinquency

If parents would support Sunday schools fully, juvenile delinquency could be wiped out, theologian Nels Ferré of Newton Center, Mass., believes. As it is, he charged recently, parents don't understand the Sunday school or their part in it.

There is urgent need, he said, for more teachers and "lessons which are terribly important."

Methodism: Going Up!

Methodist membership is growing in remote areas of the world. Mindanao Provisional Annual Conference in the Philippines reports a 12 per cent membership gain in the last year despite the worst drought in 34 years, sickness among ministers and laymen, and a famine-causing infestation of rats and locusts.

In Mozambique, Africa, membership has increased 10 per cent in two years.

To Tell Boys About Ministry

A four-point plan to help Methodists encourage youths to enter the ministry has been outlined by Bishop Richard C. Raines. The church, he stresses, needs at least 2,800 new prospective pastors annually.

The plan includes these points:

- Inform youths about experiences they can expect as ministers.
- Inspire them with facts on the church's "desperate" needs and the opportunities for "highly adventurous living" that the ministry offers.

Scandinavians Are Building

Norwegian and Swedish Methodists are in the midst of a building boom. Reports show:

Norway—Laymen, intent on cutting costs, are building their own church at Tistedal. Central Church, Oslo, is holding services in a theater until its new building is completed. In the far north, the Finnsnes congregation has

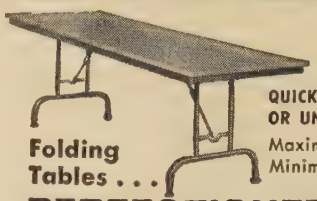
incinnati nurses Nancy Meeks (left) and Phyllis Whitney treat flu-stricken obert Garrett (left) and Billy Wildey at Richmond's Methodist Children's Home.

ROBES

BENTLEY & SIMON quality CHOIR ROBES have set the standard of excellence ever since 1912. Custom-tailored of fine fabrics, for your lasting enjoyment. PULPIT ROBES, too, made in the same quality way.

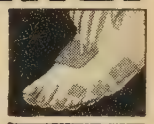
BENTLEY & SIMON Inc.
7 West 36 St., N.Y. 18, N.Y.

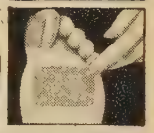
Write for Catalog F-2



QUICKLY FOLD OR UNFOLD!
Folding Tables . . .
Maximum Seating
Minimum Storage
PERFECTIONEERED
Mitchell FOLD-O-LEG tables
Better appearance, durability and strength.. Finest construction, workmanship, finish. Choice of many top materials and colors. Write for Folder
MITCHELL MANUFACTURING CO.
2748 S. 34th St., Milwaukee 46, Wis., Dept. C

Foot Relief
Quick-Acting, Extra Soft, Cushioning Foot Plaster
To speedily relieve painful corns, sore toes, callouses, bunions, tender spots, burning on bottom of feet—use Dr. Scholl's Kurotex. You cut this soothing, cushioning, flesh color, superior moleskin to any size or shape and apply. At Drug, Shoe, Department and 5-10¢ stores.





Dr Scholl's KUROTEX

McGUFFEY'S READERS
After a long and costly search, reprints of the original 1879 revised editions of the famous McGuffey's Readers have been completed and you can now purchase exact copies at the following low prices POSTPAID:

1st Reader	$2.25	4th Reader	$3.25
2nd Reader	$2.50	5th Reader	$3.50
3rd Reader	$2.75	6th Reader	$3.75

OLD AUTHORS, Dept. TR-6, Rowan, Iowa

Methodist Schools

PENNINGTON
Methodist College Preparatory School for Boys. Owned by the New Jersey Conference. College preparatory. Fully accredited; graduates in 89 colleges. Grades 7-12. All sports. Gym, pool. Guidance, developmental reading, crafts, shops, music. New dormitory. Moderate rate. Endowed. Established 1838. Write for catalog.
Charles R. Smyth, D.D., Box 45, Pennington, N. J.

Tennessee Wesleyan
Fully accredited
B.A., B.S. degrees:
- Liberal Arts
- Teacher Training
- Pre-Engineering
- Coeducational
- Pre-Ministerial
- Pre-Medicine
- Pre-Pharmacy
- Business Administration

Also two-year terminal courses. Art, Music, Drama. 27-acre campus. Modern buildings. Social, cultural, athletic activities. Choir. Methodist. Approx. rate $960. Enter first of any quarter—Sept., Jan., March, June. For catalog and information write:
Dr. LeRoy A. Martin, Pres., Box M, Athens, Tenn.

Sudbury

Manufacturers of Church Worship Aids exclusively for over a quarter of a century... Write for catalog and listing of local dealers desirous of serving you.

SUDBURY BRASS GOODS CO.

Dept. 12 55 Sudbury Street, Boston 14, Mass.

PULPIT & CHOIR GOWNS

Pulpit Hangings—Altar Cloths
Bible Markers—Communion Linens
Embroideries—Fabrics
Custom Tailoring for Clergymen

1837 *Marking 122 Years of Service to the Church and Clergy* 1959

COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N.Y.

DOES YOUR ORGANIZATION NEED MONEY?

Earn money for your organization, church or charity. Sell our delicious Candies. Write for Catalog 1.

PENNSYLVANIA DUTCH CANDIES · Mount Holly Springs, Pa.

DEPT. 52, SCRANTON 2, PA.—CHICO, CAL.

Order Brand New
READY MADE CHURCHES
Shipped anywhere in U.S.A.

If your congregation needs a new church—or wishes to obtain a beautiful worship center at a practical low cost, contact us today. Get your pastor and official board together to discuss this matter. For further information write or phone direct. No obligation. RELIGIOUS STRUCTURES, 6750 Stony Island, Chicago 49, Illinois. Butterfield 8-8188.

Informative Reprints Available:

If My Daughter Should Want to Marry a Catholic (TOGETHER Nov. 1956) 12 copies 50¢, 50—$1.50, 100—$2.25.

Maybe You Should Preach (TOGETHER April 1959) 10 copies 60¢, 50—$2.50, 100—$4.40.

The Drinks Are On You (TOGETHER Oct. 1957) 12—40¢, 50—$1.25, 100—$2.

Trends and Prospects Within The Methodist Church (NEW CHRISTIAN ADVOCATE Dec. 1958) 10 copies 60¢, 50—$2.20, 100—$4, 500—$18, 1000—$30.

Write to TOGETHER Reprint Service
740 Rush Street, Chicago 11, Illinois

moved into a new chapel after using a children's home for services.

Sweden—Motels to be built at the Dalarna Methodist Youth Center will make an expanded program possible. Methodists in Västerås joined the Swedish Salvation Army in building a block-long business center which includes a new church for each group.

Pope's Unity Call Rejected

The Rome Diocese bulletin of the Roman Catholic Church has labeled as "disappointing" Protestant reaction to Pope John XXIII's call for an Ecumenical Council. Protestants generally have interpreted the proposed "Christian unity" to mean unity under Catholicism.

This view was felt to be substantiated by the bulletin's statement that the Pope is willing to forget "the insults of the past" as "all return to the common Father."

Eastern Orthodox circles, the bulletin continued, have responded with "confidence and expectation" but reject any idea of papal supremacy.

Jazz Mass 'Sacrilegious'?

Reactions ranging from "sacrilegious" to "reverent" followed performance of a Jazz Mass at St. Paul's Episcopal Church, Norwalk, Conn. The Rev. Anthony P. Treasure, rector, called the service "very reverent, very impressive, and very moving."

Some vestrymen disagreed, warning that the propriety of mixing jazz and liturgy would "be discussed."

Connecticut Bishop Walter H. Gray declined to comment.

The music, composed in London by an Anglican priest, was performed by piano, alto saxophone, bass, and drums. The vocal part of the Mass was sung by the church choir.

Receive Science Grants

Eight Methodist-related schools have been awarded grants totaling $529,250 by the National Science Foundation for basic research, conferences and exchange of information in the sciences, institutes for science-teacher training.

Recipients: Northwestern University, $214,100; Duke University, $175,650; Syracuse University, $53,500; Boston University, $34,700; Emory University, $23,600; Southern Methodist University, $18,400; Nebraska Wesleyan University, $7,300, and Pfeiffer College, $2,000.

All Faiths Honor Church

Greetings from all faiths poured in on Trinity Union Methodist Church, Providence, R.I., when it celebrated its centennial recently.

Wrote Roman Catholic Bishop Russell J. McVinney:

Bishop E. M. Frank (right) ind Dr. Don Holter as president of National Methodist Theological Se nary, Kansas City. Back: Dr. H. Van Dusen, Union Seminary, N

"I am sure the angels look upon centenary of a church community bouquet of 100 years of service to community and to the individuals have come under its benign influen

Other greetings, all preserved i 20-page brochure, came from a ra government officials, and Protes leaders.

English 'at the Methodists'

Learning English "at the Methodi seems the thing to do in Warsaw to Eager Poles are forming long l three times a year to register.

The four-year course was organi 40 years ago by The Methodist Chu Teachers are recruited among pers from Britain, Australia, Canada, the U.S. who are married to P Swelling the enrollment lists to a re high now are students, officers, di mats, housewives, persons hoping visit relatives or to travel in the U and others.

The Rev. Joseph Szczepkowski, p cipal, saw Navy service in World V II, then became a missionary in V saw. He gave up his U.S. citizens to remain in Poland when, during Stalin era, he and seven other Methodist officials were ordered leave.

Poland has about 15,000 Method

Church Hospitals Busy

Church-related hospitals last cared for 4,657,000 patients, or per cent of all hospitalized Americ a new National Health Survey closes. Methodist hospitals tre 1,409,439, according to the Board Hospitals and Homes.

Of all church-hospital patients, 2 000 had no known incomes; 469

others, most of whom also received charity care, had annual incomes under $2,000.

'Think Urban or Die,' Methodists Are Warned

In our rapidly urbanizing culture, Protestant churches will have to "think urban" to survive, Methodists have been warned at a meeting sponsored by the Division of National Missions. This means seeing "the wonder and glory" of cities, not merely the crime and delinquency, says Dr. Clifford C. Ham, professor of church and city planning at Wesley Theological Seminary, Washington, D.C.

Dr. Ham feels that Protestants traditionally have written off much of the city as Roman Catholic, whereas today newcomers of Protestant background may outnumber Catholics in the inner part of many cities. He urged working with city planners to make urban areas "better, safer, and more Christian."

Churchmen May Tip Scale

Church people may hold the balance of power in public opinion needed to awaken Americans to the need of a positive foreign policy. So Sen. Hubert H. Humphrey (D., Minn.) told 90 Methodist pastors at the 13th Ministers' Seminar in Washington, D.C., sponsored by the Board of Education.

"We seem to have lost contact with people," he said, "like those of Asia, Africa, India, and Latin America, who are on fire in the greatest revolution of all time as they try to pull themselves out of the muck." [For Humphrey-Khrushchev interview see *What's Ahead for Religion in Russia?* March, 1959, page 22.]

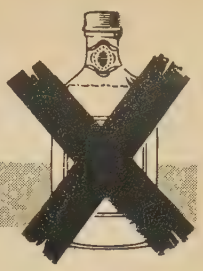
CAMERA CLIQUE

Trade Tricks: That interior shot of St George's Church at the bottom of page 42 was shot entirely by window light—with the help of a patient congregation. Members waited an extra 15 minutes after one Sunday sermon until the sun ducked behind a cloud and light was evenly diffused. Then staff photographer George P. Miller snapped a skylight filter over his Rollei lens and exposed 1/10 second at f/8 on fast new Super Anscochrome film (rated ASA 100). Such fast film, by the way, now is available for 16-mm. movie cameras and most still cameras. Why not try it as you follow the movie-making tips in Up From the Nickelodeon *[page 58]?*

Here are photo credits for this issue: Cover—J. Armstrong Roberts • 4—Ken Vangen Studio • 20—Sune Richards • 23-Top—Dr. John C. Trever, Cen., Bot.—Authenticated News • 24-Top—Dr. Trever, L., R.—Black Star • 26-Top—Norm Bergsma • 27-Top—E. T. Brown • 30-L.—Toloff Studio, Cen.—Douglas, R.—Norton & Peel • 41-Bot.—Carl Perutz • 62-63-64-65—Robert Case • 74—Howell • 22, 26-Bot., 37, 38, 40-Bot., 42, 44, 58, 59, 77, 78, 79—George P. Miller.

You can buy the BEST Auto Insurance for LESS

BECAUSE YOU DON'T DRINK!



Preferred Risk Mutual insures ***non-drinkers only***, thus avoiding much costly accident expense. The savings are passed along to our policyholders, PLUS additional savings for "claim-free" driving.

If You Qualify, Write to Dept. MT-9

Preferred Risk Mutual INSURANCE CO.

6000 GRAND AVENUE • DES MOINES, IOWA

AMERICA'S ORIGINAL TOTAL ABSTAINERS' INSURANCE COMPANY

When purchasing merchandise and services from TOGETHER advertisers

PLEASE MENTION YOU SAW IT IN TOGETHER

CLASSIFIED ADS

CLASSIFIED ADVERTISEMENTS are accepted for miscellaneous items of general interest to TOGETHER readers such as: Sale of personal property; Requests for items wanted; Service offers of interest to individuals of local churches; Help wanted; Positions wanted; Hobby materials or exchanges; Houses or camps for rent; Tours. No Agents wanted or Opportunity for profit advertising. Rate: Minimum charge—$10.50 (14 words). 75c each additional word. **CLOSING FIVE WEEKS IN ADVANCE OF PUBLICATION** (15th). For use of "Box No. . . . TOGETHER": add $1.00. Address **TOGETHER—Classified Dept., 740 N. Rush St., Chicago 11.**

CASH MUST ACCOMPANY ALL ORDERS

BOOK FOR SALE

WE ORDINARY PREACHERS by One of Them by Raymond M. Shipman. With wisdom, deep religious understanding, sparkle of humor, minister of 50 years experience describes ministerial work. Readable, interesting. Excellent gift for pastor. Halford Luccock recommends. $3.75. Raymond M. Shipman, 1221 Marston, Ames, Iowa.

BOOKS WANTED

RELIGIOUS LIBRARIES PURCHASED. Send list or request details. Baker Book House, Dept. TG, Grand Rapids 6, Michigan.

HELP WANTED

ASSOCIATE MINISTER by Methodist church of 1200 members northwest Chicago. Responsibility for youth work, Christian education and visitation programs. Salary $6,000. State qualifications and experience with references. Box T-50, TOGETHER.

RELIGIOUS EDUCATION DIRECTOR, man—woman. New position. Write First Methodist Church, Gloversville, N. Y.

THE FIRST METHODIST CHURCH of Mason City, Iowa, seeks a Director of Christian Education and Youth Work. Preferably a young married man with theological education and a knowledge of church school techniques. A very real and rich opportunity. Address inquiries to the above named church.

HOBBY MATERIALS

LEARN PROFESSIONAL cake decorating at home. Free color-illustrated literature. Deco-Secrets, Venice 10, Calif.

MISCELLANEOUS

CHRISTIAN FRIENDS: For ideal living, get mobile home and live in ideal climate of colorful Colorado at foot of Rockies. Quiet, clean park off main road. Northwest Denver suburb. Write for further details. Corder Trailer Town, 5460 Harlan, Arvada, Colorado.

OLD GOLD AND JEWELRY

CASH BY RETURN MAIL for old jewelry, spectacles, silverware, gold teeth. Wm. Pankey Co., 81 Madison, Memphis 3, Tenn.

HIGHEST CASH PAID FOR OLD GOLD, Broken Jewelry, Gold Teeth, Watches, Diamonds, Silverware, Spectacles. FREE Information. ROSE REFINERS, Heyworth Bldg., Chicago 2

RESORTS

LAKE JUNALUSKA, North Carolina, Inspiration, Recreation, Rest. Room and Meals $5.00-$6.00. Mrs. Ivon Roberts, Box 415, Statesville, North Carolina.

RESORTS

VACATION AT BAY VIEW INN, Bay View, Michigan. Methodism's great summer resort, chautauqua, planned recreation for all ages, overlooking Lake Michigan. Room, two meals $7.00 to $12.00 daily. Season $475 to $850. Recommended by Duncan Hines. June 27 to Sept. 10.

GARDNER-ROGERS HOMESTEAD — Vacation in this charm spot of New England, in a warm, friendly atmosphere of home-cooked meals, comfortable accommodations, beautiful scenery and refined clientele. Owner operated since 1900. Milk, cream, eggs and vegetables from our own farm. Shuffleboard, pingpong, croquet, horseshoe pitching and picnics. Golf, swimming and fishing nearby. Brochure on request. Frank and Jessie Rogers, Middletown Springs, Vermont.

SPECIALIZED SERVICES

20,000 HYMNALS REBOUND for churches coast to coast. Send old Methodist Hymnal for free demonstration. Less than half new cost. Engel Bindery, 322 Southwest Boulevard, Kansas City, Mo.

STAMPS

TERRIFIC STAMP BARGAIN! Israel—Iceland—Vatican Assortment—Plus Exotic Triangle Set—Also Fabulous British Colonial Accumulation—Plus Large Stamp Book—All Four Offers Free—send 10¢ to Cover Postage. Approvals included. Empire Stamp Corp., Dept. TO, Toronto, Canada.

GIANT-SIZE ISSUES Collection: Laos elephant set, Brussels Fair, Olympics, Jet aircraft, Boy Scout, Somali Animals complete, Romania Flags, Togo Set, Diamond Popes, United Nations set, etc. Plus big stamp dictionary & approvals. Everything 10¢. Stampex, Box 47-KTG, White Plains, N. Y.

TOURS

NOW! VISIT HOLY LAND also Christmas in Bethlehem. Ten Countries. Eleventh directed tour by Bible Profs. Economy priced. Time Pmt's. FREE illust. folder. Bible Lands Seminars, Box 3-TL, Wilmore, Ky.

MEXICO AND SOUTHWEST CARAVAN—Only $450. 8th year. Teen-agers. July 19th—Sept. 4th. Visit Monterey, Mexico City, Guadalajara, Mazatlan, Grand Canyon, Petrified Forest, etc. Rev. & Mrs. Arthur E. Oudemool, Directors. 109 Pearl Street, Kingston, N. Y. Phone Fe. 1-2038. Brochure.

METHODIST GOOD WILL TOUR—Bible Lands and Europe. Escorted tour by experienced guides. July 23 to September 1. Information from Karl Quimby, Leader, 450 Park Avenue, New York 22, N. Y.

getting along Together

We once spent a summer near Lake Arrowhead, directly across the California canyon from the summer home of Madame Galli-Curci. One evening a blind man, also a gifted singer, visited us. We asked him to sing and he chose *Where the Four-leafed Clover Grows.*

He had sung only a few bars when, from across the canyon, came the glorious voice of Madame Galli-Curci, singing the obbligato. That beloved soprano never knew what a wonderful gift she bestowed on our blind friend—and all of us.

—E. A. McPherson, *Whittier, Calif.*

One evening as we talked with friends the conversation turned to their birch tree. Telling us the tree's history the man remarked, "But that was before we had the top cut out."

"We never had that tree cut out," his wife interrupted.

"Oh, yes, we did," he replied. And there was a brief family argument—until the lady smiled and said, "Well, one of us is wrong."

That ended it. She was not claiming victory or admitting defeat. She stated the obvious truth—one of them was wrong. That was all it took to restore harmony.

—Mrs. James P. Martin, *Bismarck, N.Dak.*

The Methodist and Baptist churches in my home town were only a block apart—and their bells had to be rung at the same time for services. The Baptists' bell had a high tone; the Methodist, a low one. When they rang together, the effect was jarring.

Finally, however, the problem was solved. The Baptist bell ringer would start with two clangs of his bell—then wait for an answering two peals from the Methodist. Then they would continue, in rhythm.

—Mrs. William F. Luth, *Sheboygan Falls, Wis.*

Little tales for this column must be true—stories which somehow lightened a heart. Together *pays $5 for each one printed. No contributions can be returned; please don't enclose postage.*—Eds.

Mrs. Mathias, California's '59 "Mom."

New Mathias Honor

Acclaim has come again to the Dr. C. M. Mathias family of the Tulare, Calif., Methodist Church.

Mrs. Mathias has been chosen California's 1959 "Mother of the Year." In 1948 her son, Robert, won the 1948 Olympic decathlon while still a high-school student. He now is in the TV industry in Hollywood.

Mother of four children, Mrs. Mathias long has been an outstanding participant in community affairs, and for nearly 30 years has been an active worker on her church's Commission on Missions, WSCS, and Methodist Youth Fellowship. Her husband is a surgeon.

To Make DePauw Pilgrimage

Sigma Delta Chi, national journalistic fraternity founded at Methodist-related DePauw University, Greencastle, Ind., is celebrating its 50th anniversary this year. A day's pilgrimage to DePauw by 600 delegates will climax the anniversary meeting, Nov. 11-14, in Indianapolis.

Honorary president and one of 10 founders is Dr. Eugene C. Pulliam, Indiana and Arizona newspaper publisher and son of a Methodist minister.

Bishops Abound at Service

A record 51 bishops, plus other invited church and seminary dignitaries, formed an impressive audience for the dedication of the new Wesley Theological Seminary chapel, Washington, D.C. The sanctuary's small size made a restricted group necessary.

Bishop Herbert Welch, retired, 96, oldest Methodist bishop, preached.

Dedicate 'Old Rugged Cross'

An "old rugged cross" made of timbers more than 130 years old was dedicated recently in Youngstown, Ohio, birthplace of the writer of the familiar hymn, *The Old Rugged Cross.* The Rev. George Bennard, a Methodist, did not live to attend the ice honoring him. He died last Oct at 85. [See *Song for the Ages,* Jan 1959, page 52.]

Timbers for the 22-foot cross taken from historic Veach Meth Church, near Hubbard, Ohio.

NEWS DIGEST

BAN BIBLE IN SCHOOLS? American Jewish Congress is see an injunction against a Pennsylv law requiring teachers to read 10 verses at the opening of school each

IGNORE GOVERNMENT? nesota churches do not take enc interest in state government, Orville Freeman has told church attending a legislative workshop St. Paul.

FIND HEROD'S CITY. Underw exploration of a port built by H in 1 B.C. and which sank into the is being started by the America-I Society of Washington, D.C. It is Caesarea harbor on Israel's Med ranean coast.

METHODISTS UNHARM Neither Methodist personnel nor p erty was harmed in riots in La Bolivia, reports a Methodist missio

WESLEY IN JAPANESE. A volume library on the life and writ of John Wesley is being publishe Japanese. The Protestant Publis Co., Ltd., of Tokyo, will distribute volumes as they come off the press. last volume is due in 1964.

BRIEFING CONFERENCES. Methodist leaders will be trained social concerns at five briefing co ences scheduled by the Boards Temperance, World Peace, and S and Economic Relations. Dates: 27-30, Fayetteville, Ark.; Sept. 1 Lake Junaluska, N.C.; Sept. 2 Portland, Oreg.; Sept. 29-Oct.

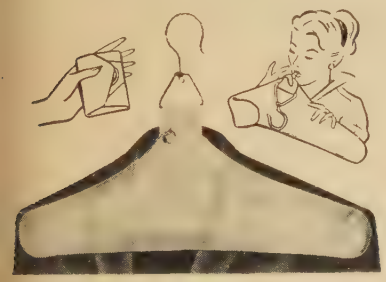
"I'll believe you're a mi when I hear you miss that p

Items are offered on a money-back guarantee. Prices are postpaid. Enclose payment.

Shopping Together

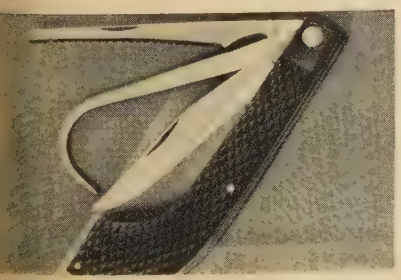
Shopping Compact—Quick trick for carrying last-minute purchases. In the 3½" plastic compact is a sturdy 20" nylon net shopping bag intertwined with pearls for a feminine touch. Case is personalized with your initials (please print). Cute for swim togs, books. $1. 3 for $2.85.
Elron, Inc., 352 W. Ontario, Dept. T, Chicago 10, Ill.

For Teen Talk—Look, no hands! The *Phone Holder* fits comfortably on your shoulder. Mother and Dad will enjoy it themselves—while those callers talk. Write, check orders, beat batter, do your nails, knit—or just relax. Nice for pastor, clubwomen, businessmen. $1.98.
Sunset House, 65 Sunset Bldg., Beverly Hills, Calif.



Air Hanger—Perfect answer for hanging drip-dries, sweaters—an inflate-it-yourself hanger. No more searching for "nice" hangers. It's smooth, contoured. Clothes dry without hanger bumps, rust marks. Plastic, folds to hankie size, inflates in 3 seconds. Good for travel. $1.
Oxford House, Dept. O-86, 52 Oxford St., Lynn, Mass.

Vermont Breadbasket—Yearning for your breads and hot cereals to taste like Grandma's? For that well-remembered flavor, full-bodied nourishment, use the "makin's" she used—real *stoneground flours*. Ground in Vermont's oldest water-powered gristmill. Five 1-lb. pkgs. assorted. $1.95.
Vermont Guild of Oldtime Crafts, Inc., Dept. T, Weston, Vt.



For Your King Fisher—The king of *fishing knives!* It's a combination gaff hook, scaler, hook disgorger, bottle opener, and pocketknife, imported from Germany. Blades are stainless steel, linings are of brass, with sure-grip, red-plastic handle. Great gift for Dad's Day. $3.
Red House Gift Shop, 419T Webster St., Fairmont, Minn.

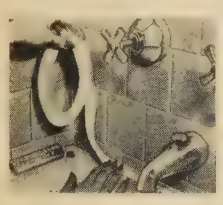
MAGIC 16 FOOT FLOWER CARPET $1

Amazing MAGIC FLOWER CARPET automatically plants a 16-foot garden of premium annuals. Over 1500 pre-planted seeds are impregnated into a 16'x6" carpet. Can be cut to any size. Simply unroll, water, and watch it burst into gorgeous blooms. In 6 weeks you have a close-massed riot of flowers. Marigolds, petunias, asters, poppies, snapdragons, zinnias—more than 25 varieties in all. *Guaranteed to give you a prize-winning garden or your money back.* Only $1, postage paid—3 for $2.79. Order MAGIC FLOWER CARPET direct by mail from **Sunset House, 415 Sunset Building, Beverly Hills, California.**

LIKE WALKING ON AIR—bouncy foam crepe soles. Over 223 sizes in stock! Choice leather, handlaced, flexible, smartly styled and quality made. Red, Smoke, Taffytan, White. No extra charges for the hard-to-fit! All purchases subject to exchange or money-back. Fast delivery—COD's accepted. Factory-to-you Special Offer: $5.95 plus 50c post. **MOCCASIN-CRAFT, Dept. 58-YH, 58 Buffum St., Lynn, Mass.**

Father's Day, birthdays, anniversaries ahead! Let SHOPPING TOGETHER be your gift guide. Look in previous issues, too. Many of the advertisers have catalogs they'll be glad to send you free. Just write them. When ordering, send check or money order. Do not send cash. And tell them "SHOPPING TOGETHER sent me." We would appreciate receiving word about your experiences with our advertisers.

TUB SEAL KIT



Not a putty or cement, but a beautiful strip of porcelain white vinyl plastic. Forms a neat, waterproof seal around bathtub; eliminates ugly cracks and crevices. Easy to apply in one continuous strip, won't chip or crack. Apply to any wall; tile, plaster, etc. Excellent around wash bowl, toilet bowl, shower stall, sink, laundry tub, etc. Kit contains 15 ft. of Tub Seal, generous tube of Cement, easy directions. Approved by Good Housekeeping. $1.69 (plus 15c delivery)

FLOWER ARRANGER FOR SHORT OR LONG STEMS

Arrange flowers like a professional with this ingenious import from Denmark. Adjusts from 3" to 5" for short or long stems. Has center well for slim candle to enhance arrangement. Of clear, sturdy plastic, 4" diameter, with suction cups to firmly grip flower container. $1.00

ELRON INC., **352 W. Ontario, Dept. 184, Chicago 10**

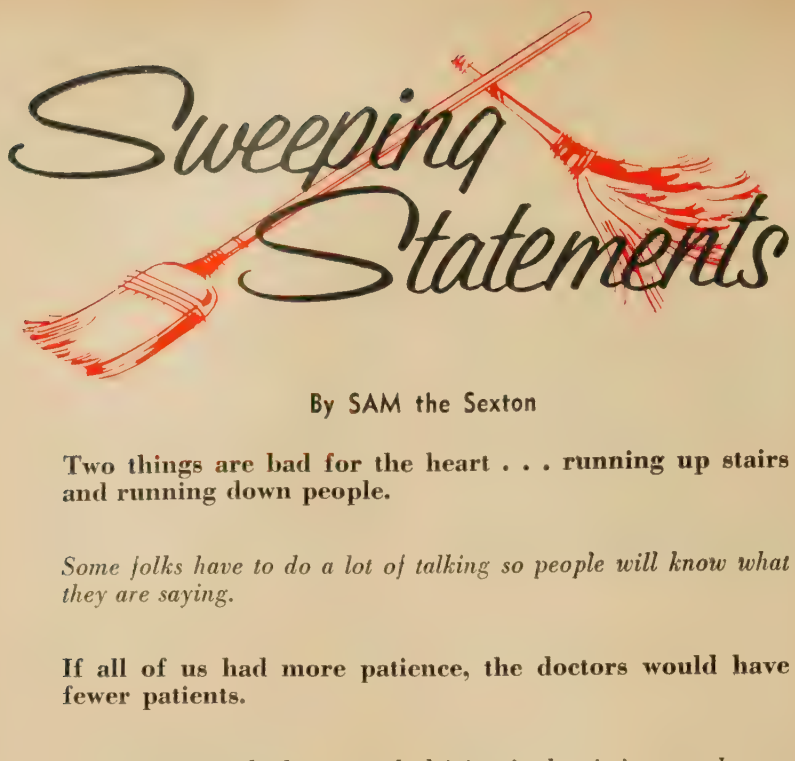
CLOGGED SEWER
REMEMBER THE COSTLY PLUMBING BILL—

CHICAGO— June 1st. Just introduced is a Free Booklet on a New Discovery which enables the Home Owner, Janitor, or Factory Maintenance to clean any Clogged Sewer Drain.

Yet anyone can operate this new **Plumbers Flushing Gun** which releases air pressure on a solid shaft of water cleaning the most stubborn stoppages up to 200 feet. TOILETS, SINKS, URINALS, BATHTUBS, FLOOR DRAINS, and HOUSE-TO-STREET SEWERS clogged with Grease, Rags, Sand, Roots, and paper melt away instantly when struck by the Hammer-like blow of this new unit.

There is no need to remove wall or pipe, or Grease Trap. A special attachment allows water to flow from the faucet through the Gun while air is released on the pipe. Vents or stacks are no obstacle, as force tends to strike wherever the water lays. But now, what is this Plumbers Flushing Gun worth in **COSTLY PLUMBING BILLS SAVED?** Tear this Ad out—and write your name and address beside it for *FREE BOOKLET.* Obey that urge. No agent will call. A postcard will do (Chicago Phone Kildare 5-1702) **MILLER SEWER ROD CO., Dept. TG-6 4640 N. Central Ave., Chicago 30, Illinois**

Sweeping Statements



By SAM the Sexton

Two things are bad for the heart . . . running up stairs and running down people.

Some folks have to do a lot of talking so people will know what they are saying.

If all of us had more patience, the doctors would have fewer patients.

The reason people do so much driving is that it is now cheaper to drive than to park.

There is always something to be thankful for. If you can't pay your bills, be thankful that you are not one of your creditors.

Every minute you are angry you lose 60 seconds of happiness.

Never argue with your doctor; he has inside information.

There is just as much horse sense as ever—the trouble is there are fewer horses.

The real reason most folks hate to part with the old car is the price of the new ones.

Ain't it funny that so many folks with less sense than you have get along so much better?

Perseverance means the ability to stick to something you ain't stuck on but got stuck *with*.

The more a politician gets out of an office, the more he likes to stay in it.

Education may cover a lot of ground, but it doesn't always cultivate it.

The bravest sound in the world is a puppy's bark, from under the porch.

Turning over a new leaf beats turning over a new car.

Never before have so many people had so many unpaid-for things.

Chicago, Ill.; Oct. 27-29, Buck Falls, Pa.

AT LUTHERAN SCHOO There are 2,227 Methodists atten Lutheran colleges and high school the U.S. and Canada, reports the National Lutheran Educati Conference show.

IN KOREA: CHRISTIANITY Though Christians number only six cent of Korea's population, 38 per of 5,000 radio families surveyed "Christian" as their religion. Buddh was second with 13 per cent, and per cent said they had no relig affiliation.

SEPARATE SERVICES. Com sory chapel attendance at Brown Un sity may become voluntary, with sepa services for Protestants, Catholics, Jews.

NEW SETTLERS. In seven y 107,686 refugees from 40 countries helped to resettle by the World Cou of Churches' service to refugees. 1958 total: 10,190.

EXCHANGE FOR TEENS. Michigan Council of Churches has foreign-exchange teen-agers from countries living in private homes u its Youth for Understanding prog

AUSSIES WANT MERGER. A. Harold Wood, president, Austra Methodist Conference, believes M odists, Presbyterians, and Congr tionalists may merge soon. Talks are going on in New Zealand.

TV FOR MOUNT ARARAT radio-TV station will be built this on Mount Ararat, biblical landing of Noah's Ark, according to Mos Radio. The mountain is in Tur near Soviet Armenia.

OKINAWA HONOR. Metho related Okinawa Christian Institute become the first Christian schoo the Ryukyu Islands to be given ju college status by the island governm

'CHURCH-SHOPPING.' Men of First Church in Wichita, K have hit on a novel way to pick architectural style for their new b ing. They chartered a train and to Oklahoma City to see if they a building along the modern lin St. Luke's there. [See *8 'Mo Methodist Churches,* February, page 35.]

CENTER FOR AGED. A $3 lion Rehabilitation Center to special needs of the aged has opened at Iowa Methodist Hos Des Moines.

When cherries are ripe, crew boss Mariano Martinez (left) brings his migrants to the orchards.

A Wisconsin village welcomes...

Cherry Pickers on the Move

Tireless, nimble fingers start this luscious fruit on its way to market.

UP FROM THE SOUTH each summer, following the sun through the growing seasons, hundreds of migrant laborers and their families pour into Door County in Wisconsin's famed cherry-growing region. For four weeks, usually in July, they are working visitors on the land, toiling from dawn to dusk to harvest the ripe red fruit for the nation's cooks and canners.

Mexicans from Texas, Negroes from the Deep South, Puerto Ricans, men from many sections; their work will not permit them to stay long in one place. But as they go from state to state and from harvest to harvest, they cannot leave their problems behind—problems of health, recreation, housing, low income, education, and religion. To meet these human needs, the National Council of Churches has organized a Department of Migrant Work and a Migrant Ministry which serves in some 30 states.

Typical is Door County's Sturgeon Bay, where the center of work is First Methodist Church, the largest Protestant church in the community. Chairman of the program is the pastor, the Rev. I. Dean Jordan, who estimates that nearly 3,000 men, women, and children will be in the 1959 migrant labor force. In the life of the migrant are many voids. He works hard; every able-bodied member of his

While Mother's
the children will play
under Ruth Pic
watchful

family is usually on the job. Ye
income is low and irregular. Ex
feel it would be better for him
could settle down, but he is indis
sable to the agricultural econom
the nation—and may always be.

To help fill these vacuums, the
County Christian Society for Mig
Work has a staff which includes
isters of many faiths, a nurse, se
instructors, recreation directors,
other volunteers. In addition,
National Council of Churches
vides a migrant minister. Last ye
Sturgeon Bay it was the Rev. F
Reyes of Corcoran, Calif., whos
rival with Mrs. Reyes in a travel-
station wagon was unfailingly the
nal for a joyous outburst by the
grant camps' small fry—and a s
of welcome from the adults.

It's volleyball time every evening—and it takes more than a hard day's work to keep these boys away! Adults are attending services and handicraft classes.

Kids on the move can't attend school regularly, so Mrs. Frank Reyes, wife of the migrant minister, goes from orchard to orchard teaching basic subjects.

Under the guidance of Mrs. George Gabert, Door County churchwoman, a Mexican visitor learns to sew. Others are taught cooking and similar home skills.

WHEN OUR FLAG BORE 13 STARS...

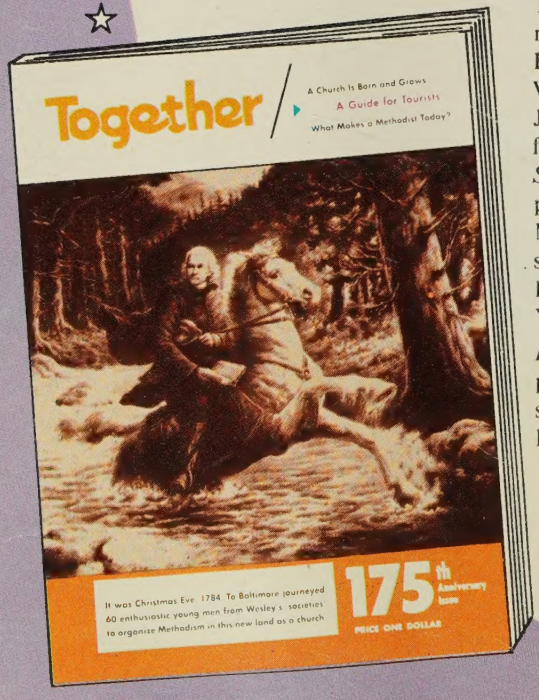
George Washington wasn't even president. The year was 1784. It was the 24th of December. Dr. Thomas Coke briskly rubbed his hands to ward off the cold. And then the first organizing conference of The Methodist Church began.

Coming Soon... your own 175TH ANNIVERSARY EDITION

In honor of the 175th Anniversary of the organizing of The Methodist Church in America, TOGETHER will dedicate its November (Oct. 15 publication date) issue to the thrilling, exciting story of these early Methodist pioneers—128 pages including 32 in 4-color lithography. For the first time anywhere you'll see an unusual collection of:

STRIKING WATERCOLORS depicting our glorious past—"Methodists Meet Washington," "Captain Thomas Webb," "Ordination At Lovely Lane"—and more! *FAMOUS AUTHORS*—"A New Church Is Born," by Hartzell Spence, special articles by Ralph W. Sockman, Bishop Gerald Kennedy, Elmer T. Clark, James Truslow Adams, Roy L. Smith—excerpts from Asbury's journal—and more! *BIOGRAPHICAL SKETCHES* of frontier Methodists, circuit riding pioneers—Coke, Asbury, Dickins, Webb, McKendree—and more! *UNUSUAL FEATURES* such as an Anniversary Hymn, "First Parsonage Home," Unusual Methodists Down Through the Years—and more!

PLUS . . . METHODIST AMERICANA—an 8-page spread of maps (in color) locating shrines, schools, institutions, places of importance in history of the church.



You will be thrilled with this special 175th Anniversary Issue—so much so that you will want to give copies to your friends. Place gift orders now as the supply will be limited. Price: $1.00— write to:

Together

740 N. Rush Street • Chicago 11, Illinois